WORKS IN PROGRESS

VOLUME 5, NO. 6 | THURSTON COUNTY RAINBOW COALITION | OCTOBER 1994 ■ FREE

"People who work sitting down get paid more than people who work standing up." Ogden Nash

Portland-Area Labor Struggle

Greg Bye

At midnight on August 18, 1994, grocery workers from the United Food and Commercial Workers Union (UFCW) Local 555 set up picket lines in front of all 26 Fred Meyer stores in the Portland area. This action was in response to stalled negotiations between the union and Food Employers, Inc., which represents Fred Meyer and other unionized chains and independently owned grocery stores. The UFCW, which represents about 7,000 grocery workers—including 1,000 in Vancouver, WA—had been in mediation with the employers' bargaining unit for several weeks prior to the strike. However, little progress was made on the key issues in that time.

The UFCW demands that at least 60 percent of the senior employees be scheduled for 40 hours per week. Newer employees are to be guaranteed at least 20 hours. Many workers must worry from week to week whether they will be given enough hours to pay their bills. The employers counter that they require maximum flexibility in scheduling, as the grocery business is cyclical.

Food Employers, Inc. consists of four major chains and several independent stores. Albertson's, Safeway, Kienow, and Fred Meyer are the chains, while some Sentry, Thriftway, and IGA stores make up the independents. In all, there are 126 stores in the bargaining unit. Although Fred Meyer is the only store being picketed, unionized grocery workers employed by the others are on strike (and locked out by the employers).

Union spokesperson Rick Sawyer told the media that Fred Meyer was chosen as the sole target (initially) because they more strongly opposed the union proposals than did the other stores. Another factor for this selection was that several local Teamsters unions, which had been working without labor contracts with Fred Meyer since April, gave the company the required 72 hour notice to strike on August 15.

The main point of contention between the Teamsters and Fred Meyer is over job preservation.

The main point of contention between the Teamsters and Fred Meyer is over job preservation. The union wants their drivers and warehouse workers to have the option of transferring to the new distribution centers Fred Meyer is building in Washington and Oregon. The company seeks to hire non-union workers at the new facilities.

The Teamsters' locals, which negotiate separately with the grocers, began their picketing at Fred Meyer's major distribution center in Clackamas, OR. But soon afterwards, pickets were placed in front of the grocer's nearby dairy and bakery. In response, union workers at both places went home, as their respective contracts with Fred Meyer specify against their being forced to cross picket lines. Both facilities were soon shut down. (Similarly, several variety store clerks at Fred Meyer walked off

(Continued page 15)

Low Income Housing Updates

LIHI courts city council members for Fleetwood bldg. funding, SCHEMe to hold "Housing Now!" Community Forum October 5th

Greg Hohnholt

Sharon Lee, executive director of the Low Income Housing Institute (LIHI), a nonprofit advocacy group based in Seattle, and four members of the locally-based Sustainable Community Homeless Empowerment Movement (SCHEMe), met with city council members Holly Gadbaw, Jeanette Hawkins, Mary Stuart Lux, and Mark Foutch on September 22 to discuss funding options for the vacant 7th St. Fleetwood building. LIHI had originally intended to develop transitional housing in the Federal Building at 801 Capitol Way, but in the wake of an opposition lobbying force assembled by Mayor Bob Jacobs, LIHI opted to promote an alternative permanent housing proposal in mid-August for the nearby Fleetwood building. Since then, the Federal building project, which LIHI has developed in partnership with SCHEMe, has been put on hold temporarily.

A brief historical recap

As regular readers of *Works in Progress* may recall, SCHEMe members and LIHI worked together to acquire the Federal Building last July through the McKinney Act. LIHI and SCHEMe's partnership began in March, when the closing of the First Baptist Church's Temporary Men's Shelter prompted homeless people and their advocates to set up a temporary shelter camp in Sylvester Park. Much to the surprise (and chagrin) of city officials, LIHI was awarded the Federal building under the McKinney Act in late July.

Since LIHI must submit its Housing Trust Fund application by October 3rd, LIHI and SCHEMe were seeking some assurance that city financial support would be forthcoming if it opted for the Fleetwood project over the Federal building.

In order to fund the renovation of the Federal building, however, LIHI needed Olympia's city council to provide a letter stating that the project complied with its Comprehensive

(Continued page 15)

Acknowledging Olympia's Homeless — Page 3

Marable's Along The Color Line — Page 4

Decision Time At The NAACP — Page 5

American Hypocrisy In Haiti — Page 6

American Genocide At Law — Page 8

Beer, Pizza, And Politics — Page 14

Letters

On Health Care

The outrageous cost of health care should be one of the primary concerns of all people in the United States today. There are already millions of Americans who can't afford medical care and more are being added to the list daily. Most likely, unless something is done to drastically change the present health care "system", you, too, may become one of the unfortunate victims. The outlook is bleak, indeed, for many of us.

Who really cares? This is a question that undoubtedly has crossed your mind. *I care* and I hope that you do too so the necessary changes will be made in the immediate future.

You may ask yourself What can I do? Believe it or not, you can do a lot but it will take a lot of time, effort, and personal sacrifices, which you may not be willing to make. But, *you do have a choice*—a choice that can result in many personal rewards for you and for many other fellow human beings.

In order to have the kind of health care system that all of us are entitled to and need desperately, *all of us will have to be actively involved.* The first step involves a plan of action. Then, we have to implement the plan. The plan must be logical and workable. If it is, there will be a good chance for its success. The important thing is to start *now* doing something about it and *your help can make a difference.*

Most of us are aware of the problems of health care but do we have solution? Yes, we have a good one- a *National Health Care System.* This is the only system that can make health care really available to all American of which many millions are excluded at the present time. *The elderly, the poor, and the minorities are among those who are excluded.*

We all have to care about the welfare of our fellow man. We *all* need to be more compassionate toward each other. As Dr. Leo Buscaglia, "Mr. Hug", says, "Love solves all problems."

Please think about what you have just read and then join the team. We need you.

George Riffero

Works In Progress

Mission Statement: This organization is dedicated to promoting mutual understanding among diverse cultural groups and providing a voice for peoples disenfranchised by the dominant culture. We encourage the presentation of material by those most affected by exclusionary and unfair practices. Our aim is to explore the meanings of injustice and democratic participation in our society and in relation to the emerging global transition.

Anti-Discrimination Clause: We will collectively endeavor to be sensitive and respectful to all those oppressed in this society, and their issues. However, if and when we should make a mistake in this regard, we expect to acknowledge it and to express regret for injury or insult given.

The following statement will become part of the Editorial Policy and will be the governing tool for the Anti-Discrimination Clause: *WIP will make every effort to work with the contributor of material considered by WIP to be offensive in order to reach a mutually agreed upon resolution, but WIP reserves the right as a last resort to edit or not print submitted material.*

WORKERS IN PROGRESS

Jerome Johnson **Evelyn Montague**
Zachary D. Lyons **Teresa Jennings**
Pat Tassoni **Chris Russo**
Greg Hohnholt **Sylvia Smith**
Marie Smith **Dave Zink**
Dave Campbell

Works In Progress is a community newspaper sponsored by the Thurston County Rainbow Coalition. Opinions expressed do not necessarily reflect those of the Rainbow Coalition or the Workers In Progress and are solely those of the authors.

Keep those letters and cards coming. Correspondence and articles are always welcome. If possible submit articles on disk (Wordperfect). WIP reserves the right to publish in whole or part all submissions; so for editing purposes please enclose your phone number. Send submissions to Works In Progress, PO Box 295, Olympia, WA 98507.

Help Works In Progress celebrate four years in print!!!

❑ Subscription - $25

❑ Please mail to me

❑ Donation - $15

Name _____

Address _____

City _____

State _____ Zip _____

Send to: Works In Progress, PO Box 295, Olympia, WA 98507

No Apologies Productions

No Apologies Productions is proud to announce the premier of

DYKE TV in Olympia on Thursday, October 20 Capitol Theatre Festivities will begin at 7 pm free and open to all ages

OUT AND ABOUT, a Hawaii based bi/gay/lesbian news show, will also premier that night, also part of No Apologies Production's Fall Season of programming. Olympia is the first city on the main land to broadcast this hour long professionally produced public access show.

Green on Thursday

Green on Thursday is a video magazine of work created by queers in the greater Olympia area. Content is based on submissions received. The title comes from the historical queer associations: thursday and the color green. The show is intended for a queer audience with disregard for what anyone else might think. The show is not about educating straight people; it's about celebrating our queer identity. Green on Thursday provides an opportunity for people who are making video to get to know each other, share ideas, and help each other on projects. No Apologies Productions is looking for a regular crew who is able to help people with video submissions for Green on Thursday or production work for No Apologies Productions.

You don't have to be an artist or a technical genius to make video. You just need to have the interest to learn and an idea. Green on Thursday is a compilation of work by many people, and as more people do video, the diversity will increase. If you have an idea for your own series, you can try it out during Green on Thursday.

No Apologies Productions is a nonprofit cultural and educational organization that supports the noncommercial uses of media as communication. Our mission is to promote decentralization and participation in the media arts, and make media arts an integral part of the community.

We seek to achieve our mission by creating a forum for members of the bisexual, gay, lesbian and trans community in Thurston County to produce and present media.

To contact the producers of Green on Thursday or No Apologies Productions or to find out about show times, call 956-8692.

Dyke TV

No Apologies Productions is currently in the process of raising money to bring the New York based, weekly, half hour television show, DYKE TV to the Olympia public access channel. $2,400 is needed to give to the producers of DYKE TV for a years worth of programming, but organizers are trying to raise $4,000 to pay for publicity as well as free, all ages public events showing DYKE TV throughout the year for people without cable (or money!).

The help of the entire community is needed to raise this money, and fund raising events will be happening throughout October and November. Be on the lookout for another "Dating Game" to benefit DYKE TV.

Produced by lesbians, for lesbians, DYKE TV is a stylish and dynamic, weekly, half-hour magazine format TV show that mixes news, arts, sports, political commentary, health coverage and much more. It is currently cablecast in over 15 cities, with a steady rate of expansion as a result of growing demand.

DYKE TV is a landmark, pioneering effort, presenting lesbian lives in all their variety with intelligence and humor, constantly challenging the stereotypical images of conventional media. Through the power of television, we are finally showing the diversity of lesbian lives. It's stylish, provocative, substantive television—at the cutting edge of the medium, both politically and aesthetically, but accessible to the entire spectrum of our community. Segment producers and contributors read like a who's who in lesbian political activism and video.

Donations can be sent to: No Apologies Productions PO Box 1844, Olympia, WA 98507.

Anyone interested in putting on a fund raiser or a private screening to raise money for DYKE TV should contact No Apologies Productions at 956-8692.

WIP Schedule

WIP article submission deadline is:

Wednesday, Oct. 19

Also on that day, there will be a meeting at SPEECH (218 Fourth Ave) at 7 pm. Call 705-2726 for info.

Proofreading Meeting

Monday, Oct. 24 at 7pm
Downtown Timberland Lib

For advertising info call ad representative

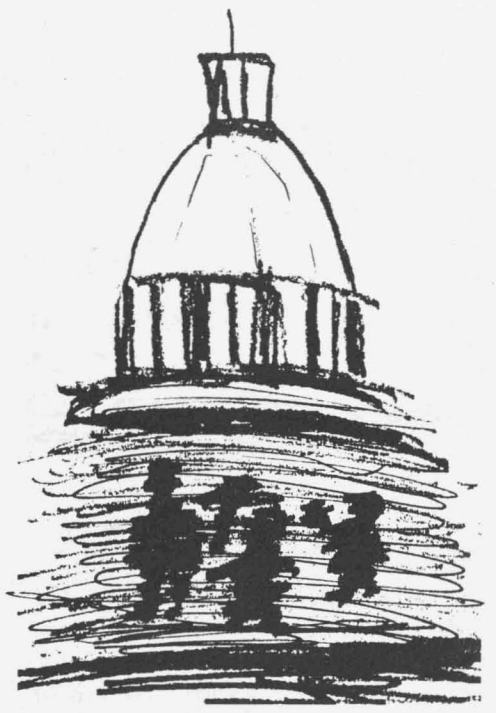
Dave Campbell at 352-6132

Rates run approx. $7.50/inch

Discounts available

WORKS IN PROGRESS: PO Box 295 Olympia, WA 98507

THOUGHTS TO TAKE HOME :
Acknowledging Olympia's Homeless



Diane Hoefle

For the better part of fifteen years, my brother wandered around. Most people would probably label him a "homeless man". Actually, however, he just didn't want to take part in what is called the "rat race;" his choice was to "live simply so that others may simply live." Even now, as a social worker for women and children he helps build homes for Habitat for Humanity, he tells me that he was never so lonely and disconnected as when he finally moved into his own apartment. I believe him.

As community members, we can do more to get to know homeless people better as individuals so that we avoid acting on overgeneralized myths and assumptions. Olympia itself does seem to be moving on to a better course lately, with renewed financial help for Bread & Roses, the Federal Building transitional housing project (co-authored by the Low Income Housing Institute and SCHEMe, the Sustainable Community Homeless Empowerment Movement), and the work of the Housing Task Force focus groups. Nevertheless, I believe there is a need to respectfully acknowledge the existence and needs of people without shelter on a face-to-face basis.

On any given day, our downtown plays host to waves of state workers, shoppers, and a smattering of teens, street people, and panhandlers. Our diversity provides a unique opportunity for self-discovery. Get to know a street person. Ask him or her general questions like: "What do you think of the weather here in Olympia?" or "Did you get a chance to see the show at the Capitol Theater?" Tell them a little about yourself. Try to avoid asking personal questions. Many of them have been verbally poked and prodded by doctors and social workers repeatedly for years, so don't ask questions like "Do you have a place to live?" or "Do you have family here?" If he or she wants to give explanations of their situation, it will come out sooner or later. Don't worry too much, however, if you blurt out something inappropriate or condescending. Just apologize and keep on going. Street people are very forgiving if they sense that you are sincere. Like anyone else, they only require a little respect.

As community members, we can do more to get to know homeless people better as individuals so that we avoid acting on overgeneralized myths and assumptions.

If personal stories do come out, don't break their trust by exhibiting pity or disgust at their histories. Just listen. Once you start truly hearing people, judging them harshly will become less of an option for you. You may hear stories of abandonment as children, harsh foster or biological parents, abusive childhoods, lost family members, racism and extreme prejudice, mental illness, post traumatic stress disorder, and in some instances, drug use as a survival mechanism.

People resent feeling pressured. Let's all keep in mind that the differences between people with homes and those without are deceptive. There is only the steep and artificial barrier of negative stereotyping, constructed out of hearsay and much of the media, and fortified by suspicion, fear, and ignorance. It is up to all of us to find out the truth as much as we can, and, in learning about others unlike ourselves discovering our own inner truths. For in the final analysis, we all must suffer times of rootlessness and despair.

I'll leave you with this thought: if we who have homes were to lose all support systems and end up on the streets, we would likely hope that people with more resources would treat us as the honorable, intelligent, and creative human beings that we are. Perhaps they would even start to admire us for hard-won survival skills and street smarts, and our newly minted ability to live cheaply and simply in a time of dwindling resources.

Other suggestions

• At Bread & Roses (114 N. Cherry St., 705-1125), there are people willing to work hard if you have some yard work or other jobs available. Offer to pay at least $5.00 an hour. I know of men who were paid $5.00 for a full eight hours of work. I feel extremely ashamed and embarrassed that members of our own community did this to them and got away with it.

• Teens like to talk! Stop and talk with the groups hanging around. Ask them where the current music scene is or tell them you like their colored or spiked hair. Tell them how much you like their beads or funky hats. Did they make them themselves? Ask them what's going on around town, if anything. They'll know.

• And while we're at it, let's move some of those empty benches on 5th Ave. over to 4th Ave. where they're really needed.

Wait, are you needing a stamp, or wanting to mail a package, but you work all week long?

Check out the Olympia Post Office's Saturday Hours!!

Olympia Post Office Hours:

Monday - Friday 7:30 a.m. - 6 p.m.

Saturdays 9:00 a.m. - 4:00 p.m.

The Olympia Main Post Office is located at 900 Jefferson Street near the Olympia Timberland Library

This information is provided as a public service announcement by Works in Progress

ALWAYS SAFE & LOCK, inc.

* Locks / Safes / Doors
* Doors & Frames
* Foreign and Domestic Auto Locks
* Fire Extinquishers
* Guaranteed Keys

301 West 4th 357-8500 & 800 Sleater-Kinney 458-8500

Fast Food That's Good For You...

Olympia Food Co-Op East Salad & Sandwich Bar

Open 11:00 - 7:00 Daily

Two Great Stores to Choose From --

Westside: **921 N. Rogers, 754-7666**

Eastside: **3111 Pacific, 956-3870**

(Right Next to Boone Ford)

The Olympia Food Co-op

Locally Owned and Operated by Your Friends and Neighbors

Open Everyday * 9 AM to 8 PM!

Along the Color Line

America In Search of Itself

Dr. Manning Marable

Social critic Harold Cruse once observed that "America is a nation that lies to itself about who and what it is. It is a nation of minorities ruled by a minority of one—it thinks and acts as if it were a nation of white Anglo-Saxon Protestants."

The standard of "whiteness" has always been closely associated with America's cultural identity. To be "all-American" is to be an English-speaking, upper-to-middle class white male.

But in America's largest city, New York, 2.6 million residents were born in foreign countries. Nationally, one out of seven Americans consider English their "second" language. In the next thirty years, this country's citizens of Asian and Pacific island-descent will triple is size, to over 20 million people. African-Americans, Latinos, and Asian-Americans will comprise one-third of the country's total population less than a decade from now. Increasingly, America is rapidly becoming a "non-European" country.

Yet there are other forces at work which are pulling apart the fabric of cultural consensus, racial identity and social expectations which have buttressed the "American Dream." For millions of young people of all cultures and racial backgrounds, there is a deep sense of social frustration and alienation. According to a recent *New York Times*/CBS News Poll, American teenagers are forced to wrestle with a host of serious problems. A majority of teenagers polled state that they are "under pressure at home," and express anxiety for their futures. Nearly one-fifth of white teenagers and one-third of all black teens report that "organized gangs are a problem" in their high schools. One-third of white young people and seventy percent of all African-Americans state that they personally "know someone who has been shot in the past five years." Even teenagers living in affluent neighborhoods express deep concern about the rising levels of violence and that some students carry weapons into the classroom. More than one-third of all white teenagers and 54 percent of black teens stated that they "worry about being the victim of a crime."

Another type of fear dividing Americans is the anxiety produced by the lack of health insurance. About 17.4 percent of all Americans under the age of sixty-five have no health insurance. Most of these are working class families with low-to-moderate incomes. They often work for small businesses which provide no healthcare benefits, or are employed in low-wage positions. About 14 percent of all whites are uninsured. By contrast, 23 percent of African-Americans and 35 percent of Latinos lack health care.

America is a nation is search of itself, because millions of people are forced to live in fear, frustration, and desperation.

Republicans claim that the health care crisis has been greatly exaggerated, and that the vast majority of Americans are happy with the quality of their privately-owned health care system. But the frequently recited figure of 39 million Americans who are not covered with health insurance represents only a small aspect of the overall crisis. During a typical twelve month period, 58 million people are uncovered at least temporarily. According to the research of economist Timothy D. McBride of the University of Missouri, three-fourths of uninsured Americans, approximately 29 million people, remain uncovered for one year, and more than one-half of them, about 21 million people, stay without insurance for at least two years.

The vast majority of Americans want health care to be a human right, not a privilege. Yet Congress and President Clinton refuse to consider the alternative of a single-payer, Canadian-style healthcare system. Thus millions of American families will face the anxiety and fear fostered by illness.

America is a nation is search of itself, because millions of people are forced to live in fear, frustration, and desperation. When violence and poverty determine the daily existence of Americans of all ages, racial groups and social classes, there is no sense of a moral or political center which can bind people together for the common good. When children are afraid to venture into playgrounds because of "drive-by shootings," yet Congress repeatedly refuses to pass tough legislation restricting the availability of deadly weapons on our streets, our system has failed us. People hate politics and politicians because the problems of their daily lives seem so overwhelming.

America can only begin to find itself when its mission as a democracy is redefined, to reflect the energies, talents and skills of <u>all</u> its people. People of color are the future of this country. And the debates about healthcare, violence in our schools and streets, and other issues, only reflect the larger question of what should be central to the "new" American identity.

Dr. Marable is Professor of History and Political Science, and Director of the Institute for Research in African-American Studies, Columbia University. "Along the Color Line" appears in over 250 publications and is broadcast by over 75 radio stations internationally.

National Rainbow Coalition Commission
Fairness in the Media Fact Sheet

People of Color are Underrepresented

The Screen Actors Guild commissioned a study by George Gerbner of the Anneberg School of Communication at the University of Pennsylvania. The study reviewed 19,645 speaking parts in 1,371 television shows that were broadcast between 1981 and 1991. People of Color were only 13% of the characters in prime-time television and only 5% of those portrayed in children's programming. People of Color are 30% to 40% of the population in the United States and the majority in the world.

In theatrical films produced in 1992, out of 9,283 roles, whites were 78%; African Americans were 14%; Latinos were 4%; Asian/Pacific Americans were 3%; and American Indians were 1%.

In the 1993-1994 television season, there were only seven Latino characters in prime time shows. There are over 25 million Latinos in the U.S. There was only one American Indian character on prime-time.

In television advertisements, 84% of the on-camera jobs are held by whites and 86% of the voice over jobs go to whites.

People of Color are reduced to stereotypes and one-dimensional roles

The Center for Media and Public Affairs analyzed 620 television shows that appeared on prime-time television between 1955 and 1987. The study showed that whites were 94% of the business executives and professionals portrayed on television. African Americans were 5% and Latinos were 1% of business executives and professionals on television.

African American appear on the news as criminals twice as often as other groups.

African Americans are 14.2% of news deliverers on television; 7.8% of newsmakers and 4% of those cited as authorities.

Latinos are only 1.5% of news makers on television.

Asian/Pacific Americans are 2.3% of news deliverers and 4% of those cited as authorities.

There are gaping employment disparities for People of Color in the entertainment industries

The Writers Guild of America West released a report in June 1993 that surveyed television and film industry hiring practices between 1987 and 1991.

Minority writers received 2.6% of feature film writing jobs and 3.9% of television writing jobs. The writing jobs in television were mostly for African American-oriented situation comedies. There were no minority writers for any serialized drama in the '90 to '91 television season.

Employment of minority writers at major film studios ranges from zero at MGM to one at Paramount to eleven at Disney.

The median income of white male writers was $60,963 in 1991. For women, the median income was $45,955 and for minorities it was $48,061.

The Directors Guild of America has 10,097 members: 3% African American, 1.8% Latino, .9% Asian, and .2% American Indian. The DGA study of the hours at work in 1992 and 1993 showed that minority directors received only 4% of the work in each year, down from 5% in 1983.

Hiring as 2nd Assistant Director and unit production managers for minorities is also low. Minority Assistant Directors go 10% of the work in 1993, down from 17% in 1983, and minority Unit Production managers received 2% of the jobs.

Television is pervasive and exerts a profound influence in our society

98% of American households own at least one television. The average American household spends 6 hours and 50 minutes each day watching television.

By the time a child is 18, he or she has watched 18,000 hours of television, listened to 22,000 hours of radio versus spending 11,000 hours at school and 3,000 hours of religious instruction.

Television must change if we are to live harmoniously in a multi-ethic, multi-racial, multi-cultural society.

For more information, contact: The Rainbow Commission for Fairness in the Media, PO Box 341399, Los Angeles, CA 90034 (310) 335-5477

Decision Time at the NAACP

Jerome Johnson

I'm a Ben Chavis fan.

When Chavis first took over the NAACP, I didn't know much about him; I vaguely remembered the Wilmington 10 case. But as I read more about him following his selection, and listened to him on C-SPAN, I started nodding in the way we black folks have when we're digging something. I thought, "Hey, now. Let's get something done." Here's someone who knows we *haven't* made it yet, a survivor and veteran of Jim Crow. He knows the inside of a jail cell and the inside of a classroom and boardroom. He ain't afraid of clueless white folks and dangerous black folks, and he sure as hell ain't no Jesse Jackson. The NAACP is back in business.

I was hurt and saddened by Chavis' departure as the executive director of the NAACP. I wish he'd left for a more solid reason than financial mismanagement—something philosophical, like facing the awesome decision the NAACP must make about its very existence. But Chavis was wrong not to advise the NAACP Board of the Stansel case, even more wrong to attempt its resolution secretly with NAACP funds. I was hurt because the NAACP—and black America—was losing a strong leader. I was saddened by press coverage of it.

The white press, for the most part, celebrated. Pundits cheered Chavis' exit and shed crocodile tears for the "disgraced" NAACP. The white press has never liked Chavis; he makes them uncourtable. He reaches out to gang-bangers (who the pundits think should be executed or life-imprisoned) and to Louis Farrakhan (who hates Jews and all other white folks, and so should be "repudiated"). Worse, he ignored them when they howled and whined. To black America he said, "Never again will we allow any external force to the African-American community attempt to dictate who we can meet with, where we can meet and what we're going to meet about." Moreover, Chavis wanted to modernize the NAACP, make it more responsive to the health, racism, sexism, homophobia, youth concerns and economic issues facing black American in 1994. To paraphrase Jesse Jackson, he was not only putting new wine into old bottles, he was rebuilding the winery.

Paul Greenberg (*Arkansas Democrat Gazette*, Little Rock, AR) summed up the white pundits' consensus. He wrote, "The NAACP abandoned the high road when it grew uncertain in the face of new, mainly economic, obstacles to racial equality. It lost its confidence in the solid old ways and began wandering after strange gods." In other words, the NAACP should have stayed quietly in the courtroom and out of the streets, away from that evil Farrakhan. Be quiet and intellectual, comfortable for white liberals, not rocking the boat too much. After all, the civil rights struggle has been won.

"Strange gods?"

Our youth and kinfolk in the Nation of Islam?

They may be strange gods to Greenberg and the rest of the white media, but they are very real people to us. Our youth are facing genocide, and we cannot repudiate Farrakhan or the Nation. These are the same pundits and liberals who answer our problems with police and prisons instead of education and jobs. Like it or not the truth of it is that only the Nation has responded to the holocaust facing our youth. In neighborhoods across black America, we hear the same story:

"When them Mooslims come in, them dealers left."

"My son goes down to the Nation school now."

"You think you are a man, running with that gang. Huh!" A derisive snort. "A real man, a Muslim man, cares for his family. He's not just a father, but a daddy to his children..."

"Did the Jews really kill Malcolm?"

The reason that the Nation of Islam has such power is simple:

They boldly stepped in where others feared to tread.

And so, like it or not, we must engage with the Nation and Rev. Farrakhan. Many of our youth feel that since he was the first to address their concerns, he is the only one who cares. His bigoted demagoguery appeals to their shattered sense of somebodyness. In reaching out to them, Chavis showed that bigotry isn't the only way out; indeed, that it's wrong to hate or oppress or put anyone down to lift up one's self. The failure of pundits whining about the "loss" of the NAACP's "integrationism" understand this is amazing.

Moreover, we must engage with Farrakhan if we are to reform him. He is our brother who is wrong, and does bad things, and hurts people, it's our way to work with him, heal him, try to show him a better way. Chavis led this effort, and one would think that the pundits would applaud his efforts to stop the spread of hate. The same people who ignore Sens. Ernest Hollings and Strom Thurmond's blatant racism—not to mention the odious Jesse Helms—and who are trying to write in the bigoted, warmongering Colin Powell for president, condemned Chavis.

Black pundits we hardly any better. Bob Herbert spoke for many when he excoriated Chavis for "the rhetoric of rap." The mildest response came from Barbara Reynolds, who wished she "could separate Ben Chavis the civil-rights fighter from Ben Chavis the harasser."

And indeed, the silence from Mary Stansel has been deafening.

.....

Now that Chavis is gone, the NAACP faces the same stark decision it did before his arrival. That is:

What is the mission of the NAACP now, and how should it be carried out?

There are two choices. One is for the NAACP to stay the way it's always been: safe, quiet, working behind the scenes, mainstream, middle-upper class, intellectual, comfortable for white folks (and blacks who think they've made it). There would be no scandals, no controversy. Some civil rights work would get done, the pundits would be happy, and the likes of the Ford Foundation would keep sending money.

The other choice is for the NAACP to be more militant, more activist. While still working in the courtrooms and its traditional civil rights work, it could reach out—to our youth, our elderly, our Lesbian/gay/bisexual/transgender people. There can be coalition work with other progressive organizations. Like Medgar Evers, NAACP members need to get out of the office and into the fields and streets and help the people who are really hurting, who have no hope left and don't five a damn about anyone's life, not even their own. There's no lack of work to do—thank you, Reagan/Bush—but there's just one catch.

Like Medgar Evers, NAACP members need to get out of the office and into the fields and streets and help the people who are really hurting, who have no hope left and don't five a damn about anyone's life, not even their own.

Some people—mostly white, but with significant numbers of people of color—will get mad. Some will get so mad that they quit the NAACP and take their money with them. That's fine. The NAACP survived for years without money from the likes of the Ford Foundation, and can do so again. Who is going to decide the mission(s) of the NAACP—corporate donors or the NAACP and the people it serves? What's more important—public relations or the advancement of colored people?

We await the answers.

Jerome is Coordinator of the Thurston County Rainbow Coalition.

SAN FRANCISCO STREET BAKERY
kid friendly
1320 san francisco NE olympia 753-8553

Buffalo Sign Co.
106 N. Water
Olympia
Quality Signs Since '76

IRONWOOD EVERGREENS
Telephone
(206) 786-5250

Rainy Day Record Co
FANTASTIC SELECTION OF RECORDS, TAPES, COMPACT DISCS & INDEPENDENT RELEASES
SPECIAL ORDERS WELCOME
WE SELL MOVES FROM AROUND THE WORLD
357-4755
WESTSIDE CENTER
DIVISION & HARRISON

The WILD SIDE NATURE STORE
MON-SAT 10:00-5:30
Hand Lenses - Plant Presses
Wild Flower Field Guides
507 Washington Street SE
Downtown Olympia
206-754-8666

Hypocrisy in Haiti

Josh Remis

In his address to the nation several days ago, President Clinton told us that the imminent occupation of Haiti would, in purpose and effect, restore "democracy" to the island nation. Without irony he mentioned U.S. interventions in Panama and Grenada as examples of our past successes in encouraging democracy internationally. Simply by reviewing the record of such U.S. interventions abroad, however, we can see clearly that they have historically not "encouraged", "maintained", nor "restored" democracy. Rather, interventions by the Great Superpower could better be described as maintaining what Noam Chomsky called, "the Fifth Freedom"; that is, the freedom of U.S. multinational corporations to exploit the people and natural resources of a particular country despite, and most often in direct opposition to, the efforts of those people towards self-determination. Haiti is not now, nor has it ever been, an exception to this principle of U.S. foreign policy.

There are many countries that have been on the receiving end of U.S. beneficence. Nicaragua is a good (typical) example:

The U.S. invaded Nicaragua three times before 1912, when it finally occupied the country until 1933. In response to indigenous resistance to this occupation, the United States created the Nicaraguan National Guard. Before pulling out, the U.S. also installed Anastasio Somoza Garcia as the leader of both the military and the country. Somoza, and his sons who ruled after him, maintained a brutal dictatorship with U.S. financial and military aid for 40 years.

Who did Somoza's regime benefit? While terrorizing the population, the Somoza's oversaw a massive concentration of wealth into just three financial groups while the average campesino's living conditions sank to intolerable levels. Peasants were pushed off their farmland so that the multinationals and big land owners could grow cotton for export. Somoza also allowed the country to be the stage for several CIA organized invasions (Guatemala, the Dominican Republic, Cuba).

When the Sandinistas overthrew the heavily repressive and corrupt government, then-President Jimmy Carter's reaction was to advocate for "Somocismo without Somoza" (i.e. maintain the policies and institutions that ensure the "5th Freedom", even though our pocket-dictator had been run out of town). Reagan continued on this tack, albeit more aggressively, by funding the terrorist contras to try to divert the Sandinistas from their efforts at agrarian reform, literacy programs, and improved health care.

There are many more examples of U.S. efforts at "creating" and "maintaining" democracy throughout the Americas and the world. In fact, the United States holds the record for the most recorded interventions in Latin America: a whopping 61. Just a few such interventions that come to mind: Grenada, Panama (see the "Panama Deception"), El Salvador, Columbia, Guatemala, The Dominican Republic, Cuba....the list goes on.

So, with some confidence we can say that, "yes", the U.S. is on its way to achieving its own form of democracy as it knows it and has encouraged it worldwide.

And, as I said, Haiti is no exception.

The U.S. invaded and occupied Haiti about the same time they invaded Nicaragua (the military landed in 1915 and stayed until 1934). As in Nicaragua, after crushing indigenous resistance in a racist and brutal war, the U.S. left the country in a shambles (15,000 dead) and firmly in the hands of the newly created National Guard (Garde d'Haiti).

This military force was to serve "Papa Doc" Duvalier, and his son, "Baby Doc", very well over their 30 some year reign-of-terror Haiti. It is estimated that the Tontons Macoutes, "Baby Doc"'s internal security forces, alone killed over 100,000 Haitian people.

This endemic military presence has worked well for U.S. business using Haiti as an "export zone" for cheaply manufactured goods (such as baseballs). The military enforced company terms on the workers and repressed popular organizing, keeping the dependent role of the Haitian people firmly in place.

During the Reagan years foreign aid to Haiti almost doubled in favor of events such as the Haitian legislature's ratification of a new law: That all political parties must recognize Jean-Claude ("Baby Doc") Duvalier as the ruler of Haiti, for life. After this particular development, Reagan's administration reported to Congress that "democratic development" was proceeding in Haiti, thus allowing the flow of arms and money to Haiti's dictators to remain steady despite this obviously fascist move. Also, U.S. radar had detected that Duvalier's personal ranch was being used as a grounds for shipping cocaine to the United States. This did not seem to concern Ronald Reagan, despite his supposed "war on drugs".

"Baby Doc" Duvalier lost power in a coup d'etat in 1986, which was supported by the United States. Why did the U.S. support the ousting of their man in Haiti? In his recent article on Haiti in "The Nation", reporter Alan Nairn gives answer to this question; "[Duvalier]...was toppled, according to a Colonel who helped do it, in an attempt to stave off 'massive internal uprisings'."

In other words, to maintain the military institution which had kept the status quo for so many years, the U.S. supported a takeover by Duvalier's rivals in the military rather than risk a mass based uprising. As Nairn put it, the U.S. "preferred criminals to a spontaneous popular force."

Afterwards, the U.S. pursued the usual policy, "Duvalierism without Duvalier". As in Nicaragua, the military maintained the institutions and policies that favored U.S. business, i.e. that U.S. corporations and Haitian elite may use the land, labor and resources for private profit at the cost of the Haitian people.

The status quo was preserved until 1990 when popular organizing by Haitian groups such as Lavalas brought a man by the name of Jean-Bertrand Aristide to the fore. When he was elected as President, to the extreme chagrin of the U.S. government, he acted to reduce foreign debt and inflation, increased government revenues through successful tax collection from the wealthier class, to streamline the highly bureaucratic government, to institute an anti-corruption campaign, and to raise the minimum wage to 37 cents an hour from 17 cents .

These are hardly the actions of a revolutionary, but Aristide, as well as the growing popular movements he represented, frightened those with an interest in maintaining low wages and the repressive state system needed to keep them that way: mainly the elites of Haiti and the big U.S. exporters using Haiti as a low-wage, low-cost haven. There was also the danger, as these same elite business interests are well aware, of a "good example". That is, what if other people in neighboring nations start getting the funny idea in their heads that the resources of *THEIR* country should be used for *THEIR* own benefit, rather than the benefit of foreign corporations? Then this one little country could begin to cost them more than just their Haitian holdings.

The elites and military of Haiti understood the danger to their way of life; it was seven short months before the military took over the government and Jean-Bertrand Aristide went into exile.

Since this time, rhetoric from both Democratic and Republican administrations, in maintaining the U.S. image of "being for democracy" (a face maintained for its own people, not for others), has been equally noble in its purported support of democracy in Haiti. Under the facade of this noble rhetoric, the actions of both administrations show us how similarly they have acted to ensure the sanctity of the "5th freedom" in Haiti.

George Bush instituted an embargo which, instead of hurting the military and the elite, further crippled a population already suffering under the murderous, U.S. trained Haitian military. In fact it has recently come to light that the Texaco corporation, in blatant violation of the embargo, *and with the knowledge of high level officials in the Bush administration, including Bush himself*, made millions of dollars by selling oil to the Haitian military. Supplies also poured through the border of the Dominican Republic, further weakening any effect of the embargo. This ban on trade did not fail due to U.S. negligence: the United States, the largest and most economically and militarily powerful nation in the world, has enough resources to put in place a successful embargo on a small country like Haiti. It chose not to do so.

Meanwhile, thousands were being murdered by General Raoul Cedras' forces, and thousands tried to flee to the U.S. Bush showed his commitment to human rights and democracy by denying these people political asylum. Instead, those fleeing the violence were repatriated to be possibly arrested and/or killed. Clinton showed *his* commitment to human rights by breaking his own election promise to provide safe haven for these very same people. Those in the popular movements in Haiti found themselves being hunted down by the military and FRAPH, the "internal security" force. Thousands more were repatriated by U.S. naval forces.

The "Governors Island Accord" was signed with Haiti's military rulers in 1993. The agreement called for them to step down in exchange for amnesty. This would have provided the U.S. with another opportunity, as with "Baby Doc", to create a smooth transition from the military rulership to another pro-business regime without the interruption of popular participation. The Haitian military, however, sensed the obvious lack of commitment to democracy and human rights from the Clinton administration and allowed the deadline to pass. The U.S. still took no real steps to force the military to relinquish power. The violence escalated.

Pressure to stop the flood of refugees to this country, to preserve the domestic image of the U.S. as an upholder of democracy, to protect capital, and to stem popular resistance to a U.S. friendly regime finally pushed Clinton to intervene militarily. Popular organizations in Haiti bitterly opposed a U.S. intervention, remembering the fruits of the last intervention in Haiti (the Garde d'Haiti), and also having seen other U.S. military actions in Grenada, Panama and other countries where democracy was snuffed out. Conservatives in the U.S. also opposed this action, but not for humanitarian or democratic reasons, but because they dislike Aristide and did not want to see this man, who represents the popular forces, back in office.

Clinton must have assuaged some of them by making a condition of Aristide's return that he sign an IMF agreement which goes against everything Aristide was voted in as president to do. It freezes the minimum wage, drops tariffs on foreign goods (a terrible blow to a poor government), rewrites corporate law, grants "emergency aid" to the export sector, and limits the scope of state activity and regulation. Aristide also agreed to step down in February of 1996, when new elections will be held. This effectively limits his time in office to seven months of the 5 years he was supposed to serve. Both of these agreements, but especially the IMF treaty, go a long way to ensure that even if Aristide is returned to office his influence as an agent of popular movements will be greatly lessened, and that any progress made for the Haitian people during his active presidency will be nullified.

The U.S. then landed soldiers to occupy the country (with a small number of troops from other countries as window dressing), supposedly to stop the terror that is going on. So many people were being brutally murdered at this point that even some among the left, understandably, were calling for a U.S. intervention. Truly, a lessening of the terror may be the one beneficial side effect to the intervention. We should not be confused, however, into thinking that this is the intent of U.S. policy in Haiti, or that further violence will be forestalled under a U.S. occupation.

Many also point out that it would be insanity to recommend the United States as an intervenor for democracy. In the words of Stephen Shalom, "...it is not very realistic to expect those who turn a blind eye to, and even participate in, some mass murder to become morally engaged in preventing some other mass murder." We may also wonder at the sincerity of the U.S.'s claims that it is intervening on behalf of the terrorized Haitians when it is funding and supporting murderous regimes elsewhere, as in its support of regimes in Columbia and Guatemala.

The U.S. military themselves, perhaps less concerned with rhetoric than the politicians, has made some startling statements about their purpose in Haiti. Alan Nairn, in his "Nation" article, quotes a senior Pentagon official as saying that joint patrols by U.S. troops and Haitian police (!) will be used to maintain order in the event that "somebody from the hills decides to start an insurgency". The official went on to say that his definition of "insurgents" included "Aristide followers acting in the spirit of Lavalas", one of the Haitian popular groups responsible for Aristide's election. In regards to popular demonstrations during the occupation, Nairn quotes an intelligence official as saying, "You don't let it happen. There *is* no such demonstration while you're there." This is all the more frightening when you remember that the troops, in cooperation with the Haitian police and military, will remain in Haiti through the Feb 1996 elections. Given the violence that we have seen perpetrated against the people by the Haitian armed forces, even in the last week, we can presume to know under what kind of conditions these "free" elections will take place.

Other recent events have highlighted U.S. goals in Haiti. Jimmy Carter, paragon of Democracy (Somocismo without Somoza), has signed an agreement with the military. This agreement allows General Cedras and his cronies to remain in the country, free to do as they please short of holding an official military position. It gives the police forces, the military, and the paramilitary groups full amnesty for the horrors they have been committing over the past four years. It does not explicitly say when the army will relinquish power, nor does it explicitly say when Aristide shall "resume power". Lastly, and horribly, the agreement calls for the murderous Haitian Army to be dissolved...and then reconstituted with 1500 officers and troops from that very army. This "new" military force would be outside the control, obviously, of the rightful ruler of Haiti, and a huge obstacle to any sort of future organizing for democracy.

At this point it is obviously not "restoring democracy" to solely reinstall Aristide, as his authority is dependent on organized structures of democracy which have been largely crushed by the Haitian Military while the U.S. stood idly by. Aristide himself was pressured by the U.S. to sign a document which prevents those organizations from being effective anyway. Also, Aristide would only serve another year of his term in office under a heavy U.S. military occupation.

So, with some confidence we can say that, "yes", the U.S. is on its way to achieving its own form of democracy as it knows it and has encouraged it worldwide. Corporations soon will make their millions in Haiti satisfied with the knowledge that there won't be any labor unions fighting for more than 17 cents an hour, and that the Haitians will remember their place as a labor commodity, not as a sovereign people.

Real democracy would mean not just returning Aristide to office and allowing him to serve his full term, but also allowing the people of Haiti freedom to organize according to their own interests. This would mean that the Haitian military be disarmed and brought to justice for their crimes, including Cedras and his military buddies, no U.S. occupation during the elections or after, annulling the undemocratic IMF treaty Aristide was pressured into signing, and guaranteeing the right for political groups to organize freely.

The fact that the U.S. government intends to do none of these things exposes the hypocrisy of "Operation Uphold Democracy".

There are many more examples of U.S. efforts at "creating" and "maintaining" democracy throughout the Americas and the world. In fact, the United States holds the record for the most recorded interventions in Latin America: a whopping 61.

Homeless Services Committee

Friday, October 14 2pm

Health Department Conference Room
529 W. 4th Avenue
Olympia, WA 98501

Purpose: To review and discuss the Housing Task Force Report.

Human Rights in Indonesia

The Overlooked Atrocity

by Ryan Warner

A few months ago China's human rights record was under the international looking-glass when the Clinton administration considered the non-renewal of China's Most Favored Nation Trading Status based on its poor human rights record. Unfortunately China's trading status was renewed but this raised an important question. To what extent should a country's human rights abuses dictate U.S. foreign policy toward that country?

The Port of Tacoma imports more goods from Indonesia than any other port in the United States. Indonesia has an appalling human rights record that has been virtually ignored by the international community. Indonesia operates under a "New Order" government that has been responsible for a staggering amount of human rights abuses since the military coup bought it to power in 1965. No one is safe from the military backed government. Academics, authors, unionists, students, political opponents, and anyone else who is seen as a threat to "national security". It is almost guaranteed that these people's human rights are violated in any of a number of ways. People's human rights are violated by torture, incommunicado detentions, "disappearances", and government approved killings on a massive scale.

For instance, take the case of Marsinah. Marsinah disappeared and was tortured, raped and killed at the age of twenty-five for her activities in the local trade union. Marsinah was found dead in a shack about 200 kilometers from her home. When her body was found, it was covered with bruises and the marks on her neck indicated that she had been strangled. The autopsy revealed that a blunt instrument was forced into her vagina causing severe internal bleeding. The evidence and circumstances around Marsinah's case suggest that her attack and murder was carried out by military authorities, yet nine civilians were convicted and sentenced for the crime.

Marsinah's story is not the only incidence of violence in Indonesia. The sadness felt by her family was not the only sadness in Indonesia. Marsinah's voice is not the only voice of dissent in Indonesia that has been silenced. In the spirit of Marsinah and Indonesian freedom, Amnesty International is conducting a campaign targeting and holding accountable the Indonesian government. Join us. For more information call 866-6000 x6098.

AMERICA'S GENOCIDE-AT-LAW OF NATIVES

Tiokasin Veaux

Many years ago, before I began to understand the struggles most Native peoples have in attempting to secure a niche in 'american' society, the following questions were asked by a seemingly well-intentioned american: "Why do Indians have special rights, special privileges?", or "It seems that we should all be treated alike...after all, we're all americans, aren't we?" I will not beg to differ with you, but I will ask that may be you harbor some of those stereotypical, political, all-

"Law" is used by americans to "legally" dispossess indigenous communities of much of their territory and to diminish many of their remaining civil, property, and sovereign rights.

about the "Injun" quandaries. I also had a vague idea about how we Natives tend to keep our inherent rights? What are the original principals that govern Indian rights? Do these laws protect the survival of Natives or do they perpetuate the loss of our lands, our culture, our children, our place in our land? So the last six months, I have been surprised by the snowballing research which led to some answers, if not more questions.

Indian tribes are classed, along with African americans, Asian americans and Hispanic americans, as some of the most unprotected of all racial and ethnic groups in the United States. Indians include less than 1 percent of the nation's population: slightly less than 2 million. Most tribes are economically disadvantaged to the point of austerity and have astounding levels of unemployment and poverty, according to the *American Indian Culture and Research Journal*, 14 (1990). Tribes also enjoy and practice cultural traits which differ dramatically from those of dominant american society. Finally, because of the tremendous level of cultural and political differences (there are over 500 recognized tribal entities) Indian tribes have difficulty developing long-term political alliances.

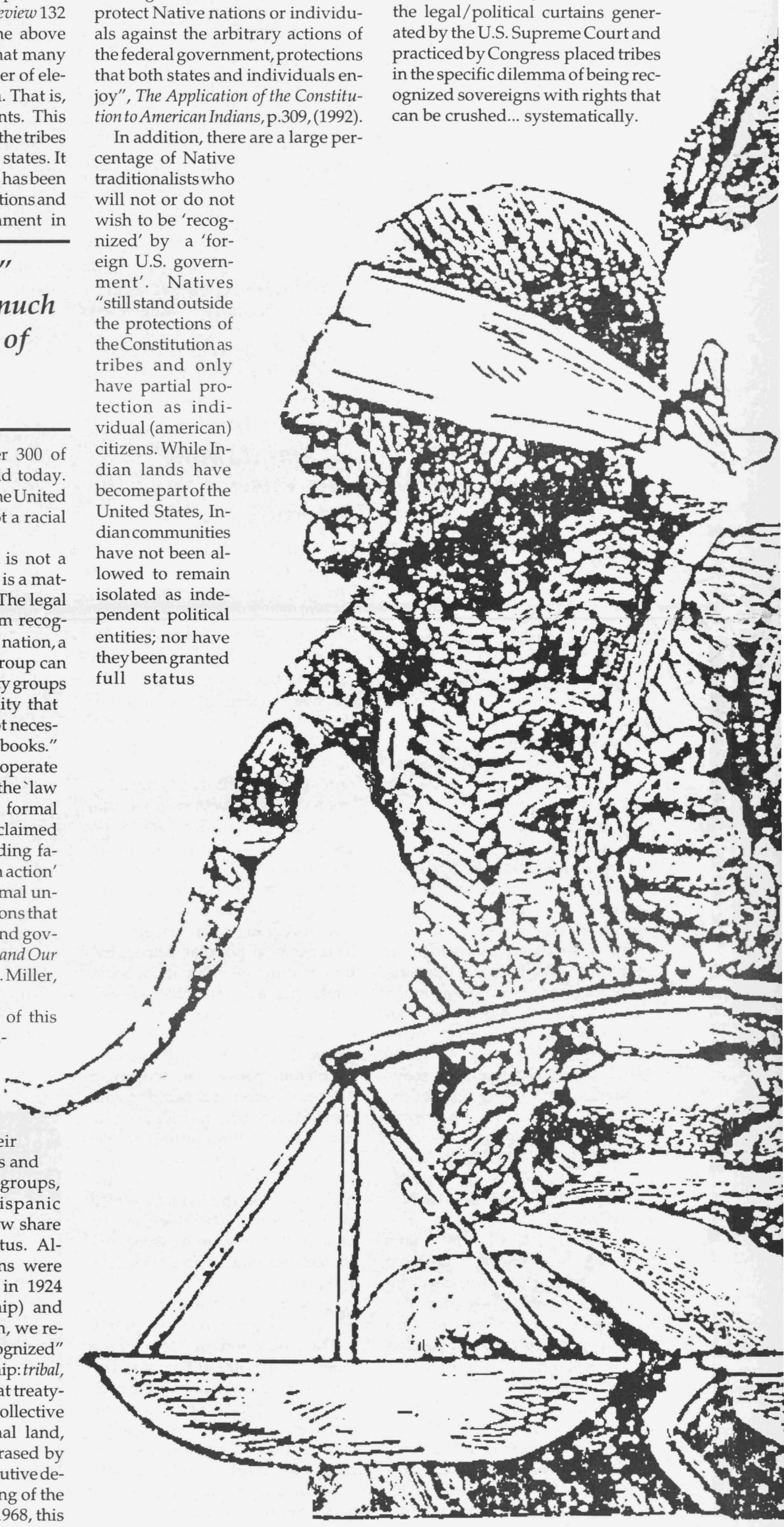
Although, we, as tribal nations share minority characteristics (with less control or power than members of majority groups; membership is generally assigned; a sense of group solidarity; and finally common experience of unequal or discriminatory treatment) with other minority groups, the differences distinguishing tribes from the other groups greatly exceed the similarities.

First and foremost, tribes are indigenous to the United States while all other individuals and groups are immigrants. Second, the concept of "tribalism" or "tribal status" is unique to Native groups, unlike liberalism, which celebrates individualism and individual rights. Third, the concept of "expatriation" is uniquely relevant to tribes and their members because of their political status, *Univ. of Penn. Law Review* 132 (1984). In sum, each of the above characteristics is the fact that many tribes still exercise a number of elements of inherent freedom. That is, tribes are also governments. This status was not delegated to the tribes by the United States or the states. It is original and inherent and has been recognized by European nations and the United States government in hundreds of treaties, over 300 of which are still legally valid today. Thus, the tribal alliance to the United States is a political one, not a racial one.

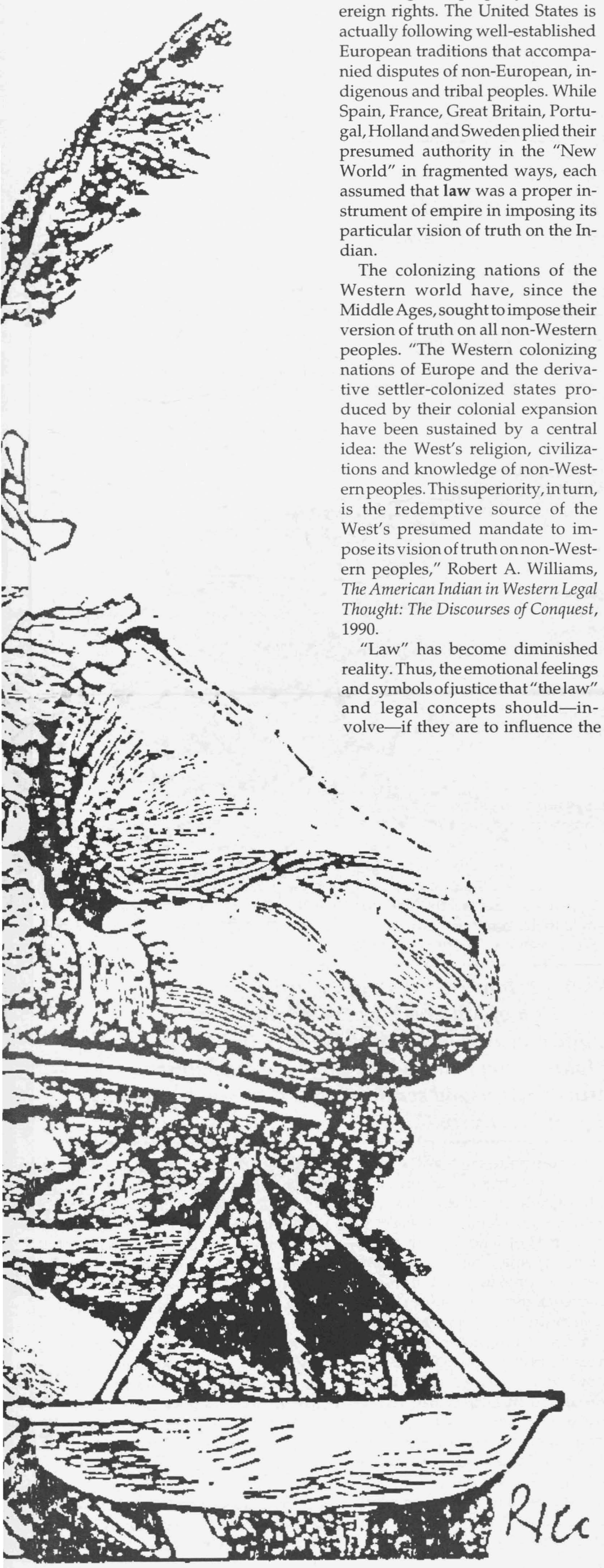
The tribes' legal status is not a matter of race or birth, but is a matter of contract or consent. The legal status, then, is rooted from recognized citizenship in a tribal nation, a status no other minority group can claim. Of course, all minority groups have experienced the reality that the "law in action" does not necessarily reflect the "law on the books." The **two** constitutions that operate in the United States: "One, the `law on the books,' the actual, formal document, the highly acclaimed legacy of the white "founding fathers"; the other, the `law in action' which consists of the informal understandings and conventions that actually determine social and governmental policy", *Pretense and Our Two Constitutions*, Arthur S. Miller, 102 (1992).

However, the accuracy of this legal reality for other minorities is that Constitutional protections are still precise, if not always enforced, for all other groups and their members, but not for tribes and their citizens. All other groups, Asian, African and Hispanic americans, and women now share a general citizenship status. Although, individual Indians were unilaterally enfranchised in 1924 (through forced citizenship) and earlier, via treaty provision, we retain tribal citizenship. "Recognized" Indians have triple citizenship: *tribal, federal, and state* and find that treaty-sanctioned tribal rights, collective sovereign rights, aboriginal land, etc., may be unilaterally erased by congressional action or executive decision. Even after the passing of the Indian Civil Rights Act in 1968, this law only served to extend some Bill of Rights protections to tribal members, Vine Deloria Jr., Lakota author and attorney states, "in their relationship with Indian governments, nothing was authorized that would protect Native nations or individuals against the arbitrary actions of the federal government, protections that both states and individuals enjoy", *The Application of the Constitution to American Indians*, p.309, (1992).

In addition, there are a large percentage of Native traditionalists who will not or do not wish to be 'recognized' by a 'foreign U.S. government'. Natives "still stand outside the protections of the Constitution as tribes and only have partial protection as individual (american) citizens. While Indian lands have become part of the United States, Indian communities have not been allowed to remain isolated as independent political entities; nor have they been granted full status within the american political system. Consequently,...Indians have been forced to live within a political/legal no man's land from which there seems to be no possibility of extrication", (Ibid). Thus some of the legal/political curtains generated by the U.S. Supreme Court and practiced by Congress placed tribes in the specific dilemma of being recognized sovereigns with rights that can be crushed... systematically.



VES



"Law" is used by americans to "legally" dispossess indigenous communities of much of their territory and to diminish many of their remaining civil, property, and sovereign rights. The United States is actually following well-established European traditions that accompanied disputes of non-European, indigenous and tribal peoples. While Spain, France, Great Britain, Portugal, Holland and Sweden plied their presumed authority in the "New World" in fragmented ways, each assumed that **law** was a proper instrument of empire in imposing its particular vision of truth on the Indian.

The colonizing nations of the Western world have, since the Middle Ages, sought to impose their version of truth on all non-Western peoples. "The Western colonizing nations of Europe and the derivative settler-colonized states produced by their colonial expansion have been sustained by a central idea: the West's religion, civilizations and knowledge of non-Western peoples. This superiority, in turn, is the redemptive source of the West's presumed mandate to impose its vision of truth on non-Western peoples," Robert A. Williams, *The American Indian in Western Legal Thought: The Discourses of Conquest*, 1990.

"Law" has become diminished reality. Thus, the emotional feelings and symbols of justice that "the law" and legal concepts should—involve—if they are to influence the basic humanity of people are often discarded, and idealized, legal abstracts are treated as if they were the norm. "Federal" Indian law is the documentary record of how the federal government dealt with tribes. This law has been rooted in history, but it has been "clothed in a legal/political vocabulary to make it appear that the United States acted with a certain measure of justice". This so-called "field of benevolent law," however, is a "mythical creature" because it consists of "badly written, vaguely phrased and ill-considered federal statutes; hundreds of self-serving state, federal, and Supreme Court decisions which bear little relationship to rational thought and contain a fictional view of history" (Ibid).

Of course, all minority groups have experienced the reality that the "law in action" does not necessarily reflect the "law on the books."

Contrary to prediction, tribes were not physically destroyed. Every tribe has had major chunks of its sovereignty, as well as specific political, legal property, and civil rights voided or seriously diminished. In fact, some tribal nations have been legally terminated.

While states and their citizens have the Constitution to shield their rights from unwarranted intrusions by government, tribal nations are excluded from that protective curtain because they were not organized according to the Constitution. Tribes in effect, are extra-constitutional in status because of their original sovereignty. This extra-constitutional status benefits tribes in several key areas. First, constitutional limits on the power of federal and state governments are inapplicable to tribal governments. For instance, tribes may enact voting laws and ordinances which are racially discriminatory against non-Indians. As separate sovereigns, tribes also enjoy sovereign immunity from suit which all other sovereign governments enjoy.

Detrimentally, the tribes extra-constitutional status leaves them with virtually no enforceable rights which the United States is constitutionally obligated to protect. Aboriginal lands held by tribes are similarly unprotected. The Supreme Courts in a 1955 case, *Tee Hit Ton* vs. U.S., stated that "the taking by the United States of unrecognized Indian title is not compensable under the Fifth Amendment."

Tribes exist in the enigmatic and preeminent position of being treaty-recognized and trust-acknowledged sovereigns, exempt from constitutional limitations and the U.S. Bill of Rights, yet, simultaneously, as subject nations with virtually no sovereign or property rights which the U.S. Constitution is bound to respect. A number of unique legal cloaking principles: *the doctrine of discovery, the political question doctrine, congressional plenary power*; and many non-constitutional phrases and extra-legal factors like "*trusteeship*," "*incorporation*," "*implicit divestiture*," and tribes alleged "*dependency status*." It is apparent that linguistic trickery and political maneuvering is the basic tenet of the constitution when respecting the Indian! The effect of these doctrines compel questions which cannot be answered. First, should western law and legal principles continue to be the determining standard for non-Western, indigenous peoples and their sovereign rights and resources—particularly if the indigenous peoples concerned have not been conquered, have not consented to such actions, or been politically or legally incorporated into the Western model? Secondly, since tribal sovereignty is not spawned from the U.S. Constitution, and tribes, as separate polities, have never had and still lack representation in Congress, how can congressional laws or constitutional doctrines limit the rights of the tribes, especially **without** tribal consent?

The United States claims that the Constitution is the supreme law of the land, but also claims to recognize tribal sovereignty. Vine Deloria suggests, "We must also ask why the U.S. Supreme Court is the exclusive center of dispute resolution, when jurisdictional conflicts arise between tribes and the states or federal government. We must educate ourselves and the larger american audience about how tribes arrived at the status they currently have, why their rights differ in degree and kind from the right of other american minorities and americans in general, and explore how these rights can be clarified and protected."

Next Month

Part Two of Tiokasin Veaux's Three part series exploring the issues of Native rights through the definition of the "constitution" and how the mainstream is misinformed about the realities of sovereignity, citizenship, and treaties.

AMERICA'S GENOCIDE-AT-LAW OF NATIVES:

The Harsh Phrase Genocide Begins/ Continues

HOUSING TASK FORCE FOCUS GROUP MAKES RECOMMENDATIONS TO HOMELESS SERVICES COMMITTEE

Letitia Flynt

In May of '94, the Housing Task Force (HTF) assembled a series of special meetings to address the issue of homelessness in Thurston County. These "focus group" meetings grew out of the Homeless Services Community Task Force (later renamed the Homeless Services Committee, or HSC). The HSC empowered the Housing Task Force to find out what the needs of specific subpopulations of the homeless community were, and to submit recommendations for the HSC this month.

The HTF was asked to adhere to three HSC guidelines regarding housing and meeting the needs of the homeless: (1) that homeless services be geographically diverse/dispersed throughout Thurston County, (2) that they become sustainable over time, and (3) that they maximize the use of existing resources.

With these directives in mind the focus group meetings began. At first there was a certain amount of residual negative feeling. The homeless had often felt unheard and dismissed during the Homeless Services Community Task Force meetings, which were organized in response to the closure of the First Baptist Church's Men's Shelter last March 1. Some service providers seemed to stake out their own territories and respond in competitive and self serving ways. Local jurisdictions seemed to become defensive and take a NIMBY position instead of working toward housing the homeless.

With this particular group, however, a magical and wonderful thing began to happen. Most of those who were invested in maintaining the in-fighting and resentments of the past dropped away or rarely said much while in attendance. The rest of us got down to the business of looking for real solutions so that people did not have to become or remain homeless.

Monday after Monday we met, and each week a more a collaborative and co-operative effort was made to find solutions. Sometimes it felt like more process with no hope of action-oriented recommendations. Other times it seemed that we would tolerate nothing less than complete resolution of the needless suffering of the homeless. But with Neil McClanahan as our fearless leader and Billie Heath as facilitator, we were able to move forward despite our differing points of view and past experience.

The needs of single women (July 11), families with children (July 18), single men (July 25), and unaccompanied youth (August 8), were each addressed separately. Representative members of each group testified, revealing the gaps in service and the frustrations they experienced when their best efforts were thwarted and housing remained beyond their reach.

The Homeless Task Force and the homeless deserve our strong support to see that their hard won efforts, findings, and the resulting recommendations do not get lost or unnecessarily diluted as they go to the Homeless Services Committee. Local officials and jurisdictions who are responsible for implementing the HSC's action plan should be made aware that we can no longer afford band-aid solutions.

The Homeless Task Force and the homeless deserve our strong support to see that their hard won efforts, findings, and the resulting recommendations do not get lost or unnecessarily diluted as they go to the Homeless Services Committee.

THE HTF's RECOMMENDATIONS FOR A ONE YEAR PLAN:

(1) The need for a 24 hour Resource Clearinghouse with trained staff, where **anyone** (user or provider) can get up-to-date information and access resources to stay housed or find housing in a user friendly, non-judgmental atmosphere.

(2) Activities to prevent one from becoming homeless or in critical need in the first place.

(3) An Emergency or Crisis Respite Shelter for the upcoming winter.

(4) The need for transitional housing.

(5) Addressing community responsibility.

(6) Creating more housing that those at or below 50% of the median income can afford.

(7) Developing and expanding social service resources.

(8) Reviewing and evaluating housing and service systems.

(9) More lobbying on behalf of affected people, to change laws that discriminate against adolescents and those with inadequate income for mainstream housing.

Participating in the focus groups were a number of key people from the Housing Authority of Thurston County (HATC), the city of Olympia, the Sustainable Community Homeless Empowerment Movement (SCHEMe), Safeplace, Community Youth Services, the Crisis Clinic, Community Mental Health, YWCA, the Sheriff's Department, Bread and Roses, Salvation Army, Homeless Empowerment and Lodging Project (HELP), Associated Ministries, South Sound Advocates, Puget Sound Legal Assistance Foundation, as well as members of businesses and the community at large. These meetings were well attended! **THANK YOU:** This is the first time that I have witnessed the homeless being listened to and graciously heard in a task force setting.

Asian Miracle Economies

Marvin Saillard

Madison Books recently published a paperback edition of a book about the impact of taxes on the course of civilization titled *For Good and Evil* written by tax lawyer Charles Adams. Particularly interesting was Chapter 35, "Miracle Economies", because it gave some insight into what made the economies of Asian tigers, Japan, Hong Kong, South Korea, Taiwan, and Singapore so successful.

Each of these economic tigers "learned that the proper role for government was to assist, advise, help, finance, and do whatever it could to make private business prosper. The common conclusion was to avoid socialism, government paternalism in business, and goernment hostility to business. They all avoided big government, excessive spending, and heavy or punitive taxation...To make business prosper, they all created tax incentives to enhance enterprise and business success and to increase their competitiveness in world markets, and increase they did.

"Their success was passed down to everyone in the nation...Sure, these countries had stable governments and sensible unions and moved away from managed economies to the free market. But the least publicized factor was their common rejection of high taxation. By virtue of low taxes, workers and businesspeople were spurred to work, save, and take risks. The lion's share went to the risk takers - the entrepeneur - not to the taxman...Scholars now see their low taxes as the sine qua non of their economic 'miracles.'"

Tax incentives motivate people to be more productive by lowering the taxes on labor and the products of labor, and by raising the tax rates on the value of land until nearly all of the rent of land is collected as public revenue. People are motivated to produce and improve whenever they are allowed to receive the full benefit of their efforts.

When there is no net-rent-after-taxes to provide an unearned income for landholders, they are encouraged to make the most productive use of their land in order to have a satisfactory earned income after paying the land rent. Making the most productive use of land maximizes jobs and creates full employment. This is the stuff from which economic miracles are made.

In a crown colony, paying land rent to the crown for using the land creates the incentive to produce efficiently because there is no net-rent to enable landholders to make an unearned income from the land. The crown colony administrator is motivated to provide suitable public infrastructure and services in order to maintain and sustain the high productivity of the landholders.

Wherever land is privately owned, government collection of land rent, as the primary source of public revenue, encourages the high productivity of private entrepreneurs, and pays for the public infrastructure and services needed to maximize that high productivity.

Wherever land is privately owned, government collection of land rent, as the primary source of public revenue, encourages the high productivity of private entrepreneurs, and pays for the public infrastructure and services needed to maximize that high productivity.

Let us try incentive taxation starting with the two-rate property tax.

Marvin is a member of the Washington State Georgist Association, a chapter of Common Ground, USA.

New Anti-Gay Initiative Coming to Washington

Joseph Reilly

The sponsors of failed Initiative 608 are back. Several days ago, The Washington Public Affairs Council, aka The Equal Rights, Not Special Rights Committee mailed to their supporters a letter urging them to register to vote and to vote for candidates that will work against the "homosexual agenda."

They plan to "mail thousands of candidate information flyers for the November Elections," produce a brochure "exposing the dangers of the Homosexual Agenda," and distribute "thousands of Equal Right [sic], Not Special Rights Initiative petitions in January 1995."

In case you didn't catch that, there will be an anti-gay, anti-equal-rights initiative trying to get on the ballot starting in January. WPAC should have at least 180,000 people on their mailing lists to whom they will send petitions. They will also have seven months during which they will collect signatures.

Oregon and Idaho are both facing anti-gay Measures/Propositions this November. These initiatives are the products of the same group that created the failed Initiative 610 here in Washington. This is the same group that attempted to sponsor an anti-gay initiative in Nevada. This is an all out attack on human rights in Western states by the fanatical, radical religious right.

Fortunately, the people of Washington state this year, and the people of Oregon last year, rejected the state-sanctioned discrimination and censorship contained in the radical right's initiatives. Fortunately, most people, with a particular religious faith or none, chose not to single the citizens of our states for discrimination and denial of basic human rights.

If you have not registered to vote, I urge you to do so. Make your votes count on November 8, especially in Oregon and Idaho. Make your rejection of hatred loud and clear. In January, when you see a petition that singles out your neighbors for unfair, unequal treatment, respond vocally. Get angry. Make your conscience heard. Tell people why you oppose discriminatory petitions and why you oppose bigotry in all its forms.

...there will be an anti-gay, anti-equal-rights initiative trying to get on the ballot starting in January.

Call to volunteer and send contributions to:

Washington Citizens for Fairness/ Hands Off Washington
PO Box 4828
Seattle, WA 98104
(206) 323-5191
fax (206) 323-3560

No on 1 Coalition
PO Box 797
Boise, ID 83701-0797
(208) 384-5970
fax (208) 344-4458
NoProp1ID@aol.com

Rural Organizing Project
PO Box 919
Scappoose, OR 97056
(503) 543-3978
fax (503) 543-3575
ROPstaff@aol.com

Stay Proud - Stay Healthy

Tips for Surviving the Anti-Gay Movement

presented by Seattle Counseling Service for Sexual Minorities and the Pride Foundation

• Maintain a strong personal support network. Friends and supportive family members can be the biggest source of support for us. Try to ensure that you have people that you can call when you need to talk about a newspaper story or radio program that you found upsetting, or when you need some affirmation for your worth as a person.

• Know that we are in this for the long haul. The Radical Right has made it clear that their agenda for the future includes driving underground or destroying those elements of a diverse society with which they do not agree. Whether or not these initiatives are defeated in 1994, we are likely to continue seeing political attacks on the human and civil rights of sexual minorities and other disenfranchised groups.

• Keep your sense of humor. It is critical that we maintain our ability to laugh in the face of ignorance and hatred. Humor can be one of the best ways to disarm people without violence. It can also help us to keep some perspective about the situation—advocates of the Radical Right are indeed frightening individuals but they can also be terribly amusing.

• Seek our spiritual strength and a supportive religious community. In whatever way you follow a spiritual practice or path, find a supportive community with which to share. There are many "affirming" churches which actively work in support of civil rights for sexual minorities.

• Come out, but come out carefully. Studies have shown again and again that those who personally know a gay person are far less likely to vote for discriminatory initiatives like 608/610. Coming out of the closet can help people realize that people they know and like would be adversely impacted by such initiatives [sic]. But it is important that you take care to be emotionally and physically sage when you do come out.

• Report hate crimes, discrimination, or harassment. When we do not report the kinds of discrimination that we face every day, the powers that be can continue to pretend that that discrimination does not exist. In order to be visible, we have to take the responsibility of being seen. SCSSM's *Connections* hotline 1-800-5B-PROUD provides support and information for survivors of hate crimes, and can take reports of hate crimes and discrimination in public schools statewide.

• Take action - get involved. Whether you have time, energy, or money, or all three, to give to the current campaign, getting actively involved can make all the difference in the world in feeling empowered and connected. There are many organizations who need your energy and your dollars in order to fight this battle, and they would appreciate anything you have to offer to their efforts.

• But maintain some perspective - don't let the campaign take over your life. It's important to remember that we are people with whole, complex, and full lives, and that this campaign is only a part of what our lives are about. Have perspective. Don't forget to eat well, get plenty of sleep, and take care of your other physical and emotional needs.

For 25 years, Seattle Counseling Service for Sexual Minorities has provided affirming and supportive mental health services to lesbians, gay men, bisexuals, and transgender persons in the Puget Sound region. Programs in crisis intervention, individual, family, and couples counseling, and public education promote healthy, loving, and productive lives for sexual minorities. SCSSM is deeply grateful for the generous and on-going support of the Pride Foundation, which has funded a wide range of program needs over the years.

For counseling support, or more information about the STAY PROUD - STAY HEALTHY trainings and forums, and other programs at SCSSM, please call 1-800-5B-PROUD, Monday through Friday, Noon to 9pm. Or write to SCSSM, 200 West Mercer, Suite 300, Seattle, WA 98119. SCSSM depends on financial support from individuals, businesses, and foundations to provide these critical services.

Hands Off Washington

Benefit Concert
Saturday, October 22
Thekla 6:30-9pm

Janice Friebaum, acoustic folk
Betsy Holt, acoustic folk
The Band Next Door, 3 guys, 2 women-classic R'n'R
$5 suggested donation
info: Kim 754-8137

Whitt's Letter to Voters

A recent letter to the *[The Olympian]* editor by Dean Shacklett gave a vicious and one-sided account of my dismissal from the Seattle Police Department. Mr. Shacklett, a seasoned journalist, never talked to me to get the other side of the story before launching his attack.

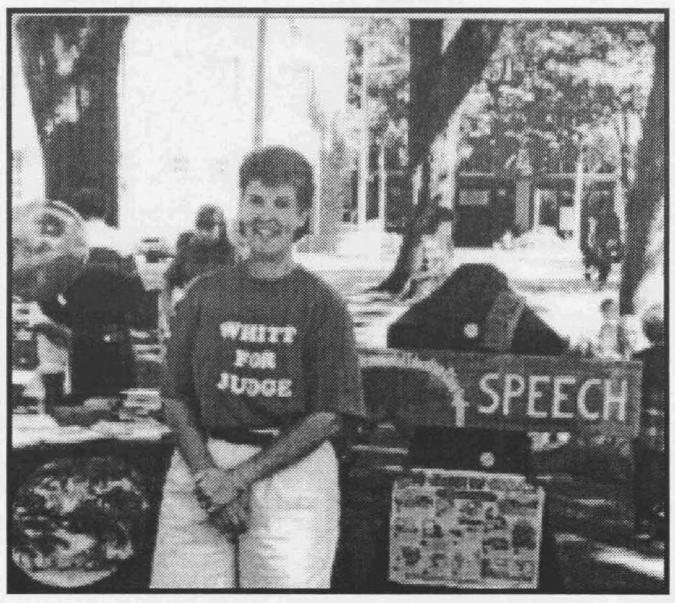
Because of deadlines for letters, *The Olympian* would not permit my response prior to the primary election in the form of a rebuttal letter, I have been forced to take out this paid ad to relay the other side of the story to you.

Ten years ago, I was accused of kneeing a rape suspect, James Davis. I am not guilty of this allegation. Following are a few key facts you should know about this case:

1. Davis was not "cleared." His victim was a homeless woman and she could not be found to testify against him.

2. Davis had a lengthy criminal record in Seattle and Houston for forgery, criminal theft and robbery. He was accused of an earlier rape, but the victim refused to testify.

3. Davis was shown two photo montages in an attempt to identify the officer he claimed assaulted him. He identified two different female police officers other than me, even though my picture was in front of him both times. In other words, he could not identify me. Later, in a sworn affidavit, he said that the identity of whoever attacked him wasn't important, just that he be compensated (via the city of Seattle's deep pockets). It wasn't until two days into the civil service hearings after Davis and I sat barely six feet away from each other and I was in uniform, that he was able to identify me as his alleged attacker.



Linda Whitt at the 1994 Labor Day Celebration Monday, September 5th in Sylvester Park.

4. Following my dismissal, I was able to locate the victim of the rape in which Davis was a suspect, through welfare records. She gave a videotaped affidavit in which she described the rape. The setting was in the landscaping at Harborview medical Center's Harborview Hall. A Harborview security guard was walking nearby during the rape. The rape victim described that when the guard's radio crackled, Davis reared up, at which time she kneed him in the groin as hard as she could, accounting for Davis having to have a testicle surgically removed. The woman was found unconscious at the bottom of a six-foot-deep basement window well and was unable to give an immediate account, though Davis said the two were having consensual sex. The rape victim disappeared and was unavailable throughout the process of my firing.

The accusation made by Davis is totally inconsistent with who I am and how I have led my life as a juvenile probation officer, police officer and attorney. It is my hope and intention to focus this campaign on what I can bring to the District Court bench, not on an orchestrated attack that relies on only one side of a 10-year-old story.

For Mr. Shacklett's benefit, I was awarded the officer of the year award from the Ballard Rotary Club, based on the recommendation of the Seattle Police Department. Similar awards were made to me from the American Federation of Police and the VFW. These all addressed my having disarmed a hostage taker after an hour's tense confrontation.

If you have any questions, please call me at 956-9482.

Sincerely,

Linda

Linda Whitt

SOCIAL JUSTICE AND EQUALITY IN OLYMPIA:

Local Struggles in a Global Context

Free and open to the public

Saturday, October 8th, 1994
9:00 - 5:00 pm
United Churches
110 East 11th Avenue
Olympia, Wa, 98501
(Corner of Capital & 11th)

The Olympia area is rich in progressive groups and individuals who struggle for peace, justice, and sustainability. In order to promote better communication and coordination between these groups and individuals, a diverse group of people have called for a free and open conference to be held on Saturday, October 8th in Olympia.
The conference is free and open to all. A special invitation is extended to groups and individuals in general agreement with the goals stated in this brochure. Please bring information on your interests and/or organizations.

There is no charge to attend and participate but donations will be accepted to help defray the cost.

For information call 866-6000 x6431

On-sight Child Care Provided
Please call 866-4810 in advance to let us know if your children will be coming.

Agenda

9:00-9:30 Registration, Coffee

9:30-11:00 Panel discussion of *Local Struggles in a Global Context*

- Helen Lee – Global Economy
- Letitia Flynt, Anna Schlect – Problems in Olympia, the All-American City and Resistance; Inequality, Poverty, Homelessness, Police Harassment.
- Contemporary Native Struggles and Resistance

11:15-12:45 Workshops

- Environmental Justice
- Native Struggles: Leonard Peltier, Sovereignty, Treaties
- Economic Justice, Labor
- Violence Against Women and Women's Struggles in Olympia
- Fighting the Right: The Gay/Lesbian/Bisexual Movement
- Racism in Olympia: Schools, Work, Housing, etc.

12:45-2:00 Lunch Break

2:00-3:15 Workshops

- Key Struggles in the Third World– Haiti, Cuba, Mexico, Central America, etc.
- Building a Political-Cultural Center in Oly
- Homelessness and the Struggle for Affordable Housing: Making Olympia More Inclusive for the Impoverished and Youth.
- Farmworkers Justice Committee: Farmworkers' Struggle
- Networking
- Ad Hoc Workshops

3:30-5:00 Plenary

- 1. Brief Reports from Workshops
- 2. Proposals on Networking
- 3. Where to go from here

The purpose of the conference is to further these goals in the most effective way possible:

1) To encourage intercultural, international, and intergenerational solidarity, empowerment, and self-determination.

2) Challenge marginalization of the young, impoverished, elderly, people of color, women, and sexual minorities.

3) Challenge official sanctions; e.g. police harassment, anti-panhandler ordinances, and discrimination against youth and the impoverished.

4) To work for an Olympia that is inclusive, equal, and just.

Sponsoring Organizations

Olympia Movement for Justice and Peace
Fellowship Of Reconciliation
SCHEMe
Media Island
Thurston County Rainbow Coalition
Works In Progress
Bread and Roses
Olympia Fair Budget Action Campaign
St. Michael's Social Justice Committee
SPEECH
Leonard Peltier Support Committee
Olympia Farm Workers Justice Committee
Cuba Friendshipment/Pastors For Peace
Mexico - Chiapas Solidarity
Labor Center at TESC
GUASO
Stonewall Youth
Social Responsibility Committee/OUUC
Sustainable Community Roundtable
Hands Off Washington–Thurston County
Olympia AIDS Prevention Projects

The Struggle for Justice Continues

Sheila Payne

As reported in the September issue of *Works In Progress*, Chateau Ste. Michelle, the U.S. Tobacco owned winery, has stepped up it's campaign to deny farm workers rights, respect, and recognition of their chosen union, the United Farm Workers of Washington State, AFL-CIO. On Sunday, September 11, about 400 people gathered in Woodinville, Washington- home of the Chateau Ste. Michelle winery, to show their continued support for the farm workers struggle for democracy in the fields. Over 25 people from Olympia attended the demonstration, and it was an incredible sight.

Two Chateau Ste. Michelle workers spoke at the rally held before the march to the gates of the winery. One woman spoke of how she has tried for three years unsuccessfully to be rehired at CSM after being a vocal union supporter, and how she had been basically blacklisted from any work in the valley. Others told of intense hostility from foremen, how the union supporters are given the worst jobs, and kept segregated from each other.

After marching to the winery, supporters sat down in front of the winery gate to not allow traffic to enter or exit. People with tickets were allowed enough space to pass on foot between people offering them information about the farm workers grievances. Even though many farm worker supporters wanted to go inside the winery and disrupt the concert, the protest reflected the farm workers' long history of avoiding violence and police action.

The following is a speech I gave at the rally. My topic was the positive community effects farm worker support committees have for all working people.

"I am thrilled to be here with so many supporters, to be part of this show of solidarity with our brothers and sisters in the fields. Everyone here believes that justice will prevail, and we are sending a message to CSM and U.S. Tobacco, that we are watching them, and harassment in the fields has got to stop.

"In Olympia, our community is an integral part of this struggle. There are business owners and consumers that want to dismiss us, but we are out there week after week, with our families, union brothers and sisters, students, life-long Olympia residents, and people from faith communities. People we are outreaching see that we are their neighbors, the people they go to church with, the people they work with; out there picketing.

"We have people who want to argue about the injustices, trying to get consumers to see that we all must stand together, all working people; that LABOR is not DEAD, that SOLIDARITY is STRONG, that there is unity in our community, that the farm workers's struggle is our struggle. There are people who realize that they do benefit from the cheap labor that farm workers provide, that the farm workers are subsidizing their cheap food and wine.

"This struggle has benefitted union and non-unionized workers in our community. They know that we are a ready source of support for them. We have helped picket restaurants, walked picket lines with housekeepers at a union hotel, worked to stop NAFTA, and walked the lines with teachers. We provide a consistent presence in Olympia and other communities around Washington. People are accustomed to seeing pickets; to hearing about the boycott.

"Restaurant workers come out to talk to us during their breaks. They are proud to be able to say that they steer people away from the wines. They UNDERSTAND worker abuse, they understand that farm workers need a living wage, that the pesticides are killing them. One of the restaurant owners of a restaurant that we a re leafletting at now was recently ranting and raving about how we are hurting his business and don't care about his workers. I explained to him that we are not asking people not to go in, then I look over and see one of the young bussers giving us a big thumbs up.

"That worker understands the issue, and understands where the commonality lies, and knows that when the workers at the restaurant are willing to take the risk that the farm workers are taking in fighting for a union, we will be there for them also.

"It is gratifying to see how hysterically CSM management reacts to restaurants dropping the wines. One long-time restaurant owner supporter says that CSM representatives still come by to offer her two for one prices. People who still drink the wines should love us. The wine prices have dropped by 30%-60% in Olympia stores.

"CSM coaches the restaurant owners on methods in responding to us. We hear the sam old tired refrains: "It's a consumer choice," "First it was lettuce and now this," and on and on. But CSM does not live in the Olympia community. What the winery does not tell them is that they will lose business. Once a restaurant owner decides to continue its support for CSM's union-busting, people become very bitter. Once people start picketing, it takes a long time for people to go back to that restaurant. There are still people that do not cross picket line. People are proud to do their part. A woman and her 15 year old son stopped by a table I was staffing at the food co-op to tell me how they canceled their plans to eat at the Budd Bay Cafe when they saw our picket signs.

"A couple was going into the restaurant, and the man said very authoritatively that he did not want the information, and that his wife did not want it either. When it was then offered to her, she said "Yes, I do want a copy. Don't worry, we will not buy the wines; Caesar Chavez was my hero." We are just part of the continuum. People respect what farmworkers have done, their persistence. Half of the people in Olympia have come up to us and said that they marched with Caesar. Whenever I get agitated and worry that CSM is too big and too stupid to wake up, Tomas or Julio will say, "Sheila, they have the money, but we have the time. This fight has gone on for generations, it will continue past our lifetime." Farm workers will always be struggling for their rights. For the support committees it is the struggle that becomes important, it is the struggle that changes all of our lives. The farm workers and their struggle does more for our communities than we do for them. Their struggle provides us with hope, that people do care about each other, that communities will rally around a cause.

"When we go and talk at union meetings, the members are excited to do their part. One woman said that she sometimes feels that her union is not doing much, but she sees us out there week after week, all these years fighting for basic worker rights and she realizes what unions really are about. We are a daily visible sign to other workers that their rights are worth standing up for.

"Some of the victories that we have had is when someone calls us up to find out which restaurants are honoring the boycott, for their wedding reception. *Victory*—last year during a big demonstration that the farm workers held inside the Capital, some of the CSM workers marched with us to three restaurants nearby, to talk to the managers about their indecisiveness about dropping the wines. All three restaurants dropped them on the spot. *Victory*—the farm workers union came out and stood with the IBEW Tacoma city clerks on the picket line when they were on strike. A few weeks later, ten of those IBEW workers came and stood with their union signs with us at the St. Martin's Food and Wine Festival picket. *Victory*—Willie Nelson and Jackson Browne and others refuse to play at the concert series in support of working people. *Victory*—people tear up their concert tickets during other pickets at the winery, even though they had waited months to see their favorite artist. *Victory* is when students join our group, and then try to organize other work study students to form their own grievance committee to address their own workplace problems at Evergreen. These students will be activists for the rest of their lives.

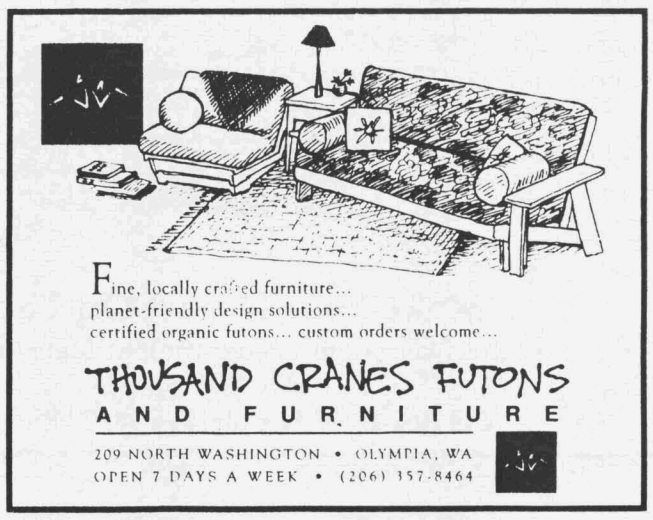
"And we will win, as long as our brothers and sisters are fighting for justice in the fields, we will be fighting in the streets for their rights.

"And we will win, as long as our brothers and sisters are fighting for justice in the fields, we will be fighting in the streets for their rights. Because the struggle has been so long, the victory is going to be so sweet. Together we are going to defeat the corporations, Chateau Ste. Michelle and U.S. Tobacco.

"VIVA CAESAR CHAVEZ, VIVA LA CAUSA, VIVA LOS COMPESINOS!"

Next month, an updated list of restaurants that are honoring the boycott. Remember, don't eat table grapes.

For information call Sheila at 352-2153.


Fine, locally crafted furniture...
planet-friendly design solutions...
certified organic futons... custom orders welcome...
THOUSAND CRANES FUTONS
AND FURNITURE
209 NORTH WASHINGTON • OLYMPIA, WA
OPEN 7 DAYS A WEEK • (206) 357-8464

BOYCOTT DOMINO'S AND ZIMA!!

BEER, PIZZA AND POLITICS

National Campaign for Freedom of Expression

The next time you order a pizza, keep in mind that the pizza you order may be bad for your political health as well as your waistline. According to hundreds of articles published in the last few years, Domino's Pizza and its founder and CEO, Tom Monaghan, have funneled millions of dollars of the chain's pizza profits into right wing conservative organizations. His financial backing and continued support of these organizations has led advocacy groups to organize boycotts of Domino's in protest of his actions.

The latest boycott of Domino's Pizza is being promoted by a San Diego group aptly named the DomiNO Pizza Theory. They are urging members of the gay community to boycott the 5,000 U.S. locations in protest of Monaghan's presentation of Domino's Humanitarian Award to James Dobson, president of Focus on the Family. FOTF is a far right organization that uses it's influence to combat homosexuality, abortion, pornography and AIDS/Sex Education. FOFT played a major role in the passage of Colorado's Amendment 2, which overturned civil rights protection for gays and lesbians and prevents future legislation to protect lesbians and gays from discrimination.

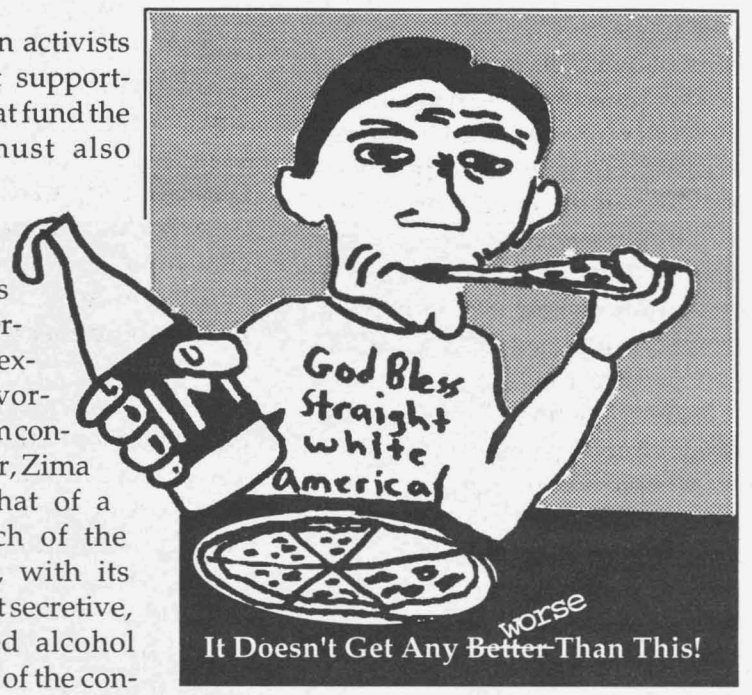
The first boycott of Domino's was in 1989 by a coalition that included the National Organization for Women. The controversy began when Monaghan canceled a 1988 NOW fundraiser after he discovered that the proceeds were to benefit the People's Campaign for Choice. This action was then followed by his personal donation of $110,000 to the Committee to End State-Funded Abortions in Michigan. According to the National Organization for Women and other women's groups, Monaghan's anti-choice giving totaled around $500,000 in the 1980s, with sizable donations given to the radical anti-abortion group, Operation Rescue.

In 1987 Monaghan formed the Domino's Foundation, established to disperse his pizza profits to charitable causes. The foundation's chief beneficiaries are far right Catholic organizations. According to **Catholics for a Free Choice's** publication "A New Rite", these organizations are faring quite well with Monaghan's support. Grant disbursements rose from $157,000 in 1987 to $1.88 million in 1992. Since 1990, the foundation has granted over $1 million to the Franciscan University of Steubenville, located in Steubenville, Ohio which is widely known as an education center for far right charismatics. The foundation also funds anti-abortion groups including gifts to Feminists for Life, a group with ties to the Catholic right, but with no visible connections with any form of feminist organization.

Leaders of the boycott coalition say the boycott of Domino's serves to "dispel the myth that Tom Monaghan is engaged in charitable activities when in reality he is only trying to promote his own right wing agenda."

Domino's Pizza and its founder and CEO, Tom Monaghan, have funneled millions of dollars of the chain's pizza profits into right wing conservative organizations.

Free expression activists concerned about supporting businesses that fund the radical right must also watch what they drink. The new **Zima Clear Malt**, introduced this spring as an alternative to beer, is experiencing a favorable response from consumers. However, Zima remains somewhat of a mystery to much of the drinking public, with its true contents kept secretive, and an obscured alcohol content. With all of the confusion over trying to figure out what Zima is, the question "Who owns it?" has been overlooked.



You won't find the answer anywhere in the ads, on the bottle or the packaging, and it seems the distributor wants it that way. The hot new beverage is owned and distributed by **Coors,** a company desperately trying to shed its homophobic, anti-black, anti-union associations. In 1977, a labor dispute at the Coors brewery was the beginning of a nationwide boycott of Coors products by the AFL-CIO. Coors has recently launched an extensive public relations campaign to mend fences with those communities, and have downplayed the fact that members of Coors family continue to be major funders of conservative groups through the Adolf Coors Foundation.

Since its beginning in 1975, the Adolf Coors Foundation has distributed tens of thousands of dollars to numerous radical right organizations. They include Pat Robertson's Regent University; National Association of Christian Educators, Council for National Policy, a right-wing think thank; the anti-porn group, Morality in Media; the Rutherford Institute, a Christian legal organization; and A Christian Ministry in the National Parks, a ministry that conducts evangelism in the national parks. So next time you reach for the phone, think twice about calling Domino's and don't forget to find something else to help wash down that pizza besides Zima Clear Malt. You'll save more than your arteries!

Reprinted from NCFE, Summer, 1994 (National Campaign for Freedom of Expression)

"The great are only great because we carry them on our shoulders."

– Claude Dubosc Montandre

the WASHINGTON FEDERATION OF STATE EMPLOYEES AFSCME • AFL-CIO

Make Your Impact On The World!
Join the Washington Federation of State Employees Today!
AFSCME • AFL–CIO
PO Box 105 Olympia, Wa 98507 Phone 943-1624

KAOS
Olympia Community Radio 89.3 FM
Breakfast Special
Monday - Friday 6 - 9 a.m.
~featuring~
Monitor News, National Native News, Crossroads, the weather, event calendars and KAOS' unique diverse musical offerings.
For a free program guide,
call 866-6000, extension 6894

(Homeless, from cover)

Housing Affordability Strategy (CHAS) to be eligible for federal housing dollars. When the city refused, LIHI appealed to the State of Washington's Department of Community, Trade, and Economic Development (CTED), who agreed to sponsor LIHI's application for McKinney Supportive Housing funding in early August.

Since then, Olympia's city council, with the exception of Bob Jacobs, has been more favorably disposed to the Fleetwood building proposal. The Fleetwood would provide 43 units of *permanent* housing, with 30 of those units being designated for Section 8 housing (generally meaning that residents would pay 30% of their income for rent and utilities, with any gaps filled by federal subsidies), and the remaining 13 units being utilized for non-subsidized low income housing. After some initial reluctance, the city council provided the needed CHAS letter for the Fleetwood project in late August.

Now the bad news...

Unlike the Federal building, though, the Fleetwood would have to be purchased—from U.S. West, the owner. The downside of the Fleetwood is an inevitable funding shortfall. Since LIHI must purchase the Fleetwood (probably between $550,000 and $750,000), the potential 1.7 million dollars that they stand to receive from the combined Housing Trust Fund and McKinney Supportive Housing awards is no longer enough to jump start the project. Sharon Lee told city council members that "It's easier for [LIHI] to finance the Federal building, but we're trying to accommodate the city." Since LIHI must submit its Housing Trust Fund application by October 3rd, LIHI and SCHEMe were seeking some assurance that city financial support would be forthcoming if it opted for the Fleetwood project over the Federal building.

How much support, you ask? Assuming that LIHI could get (a) an additional $200,000 from the Housing Trust Fund (i.e. 1.2 million total), (b) tax credits, (c) historic tax credits and other tax exemptions, LIHI would still be between $200,000 to $250,000 short for the Fleetwood's operating budget. While Lee admitted this was a rough estimate, even half of this amount is, for a city the size of Olympia, quite a bit to cough up.

Now what?

The city will have about $320,000 in block grants available next July, but competition for these funds is fierce, and are rarely, if ever, awarded for use as operating subsidies (Gadbaw stated that block grants could be used for construction, however). And while the city also has a reserve fund of $150,000 for low income housing projects, these funds are traditionally awarded to housing renovation projects, such as Habitat for Humanity and Homes First!

Since it was too early for council members Gadbaw, Hawkins, Stuart, and Foutch to commit to anything substantial, Lee could only ask them for letters requesting that the Housing Trust Fund exceed its funding cap. Ordinarily, the HTF limits its awards to one million dollars, but has, in the past, exceeded this amount by 20% for exceptional projects. What makes a project "exceptional" is usually community support, and these four letters will significantly increase LIHI's chances of obtaining 1.2 million from the HTF.

What's SCHEMe's reaction?

SCHEMe's membership has been somewhat protective toward the Federal building. This is understandable when you consider that its membership has been continually frustrated by the interjurisdictional stalling between county and city officials with regard to resolving issues of homelessness. When LIHI was awarded the Federal building some four months after the Sylvester Park encampment, it was an illustration of what a committed grassroots effort could accomplish. In my view, it was also a challenge to our city and county officials to put aside bad blood and get to work on developing additional units of Section 8 low income housing and nonjudgemental emergency shelter in Thurston County.

Despite the city's insistence that LIHI give up its claim on the Federal building in return for its support of the Fleetwood, SCHEMe is reluctant to give up the Federal building altogether. Resident-managed transitional housing is desperately needed to ensure those coming off the streets a "breathing space" in their re-entry to a stable economic life. For this reason, SCHEMe has told Olympia's city council that it would gladly give up its claim on the Federal building in return for 37 units of transitional housing in another building. The city council, however, is still waiting to hear what its county-wide Housing Task Force, which has been meeting throughout the summer, will recommend to the Homeless Services Committee before it commits itself to further action.

What can YOU do to help?

In two words: GET INFORMED. You've already helped us out by reading this article, now I'd like to ask you to make a slightly more substantial commitment.

SCHEMe will be hosting a community forum entitled "Housing NOW!" on October 5th at the Olympia Timberland Library, 313 8th Ave. SE. A LIHI representative will be present to answer any questions about its Fleetwood and Federal building projects, and a SCHEMe panel will make a case for the critical need for Housing NOW! It promises to be lively, since SCHEMe is making a point of inviting the opposition. Won't you please make a point of attending?

If you have any questions regarding this article, or have a question about the community forum, feel free to call SCHEMe at 352-9834. Be seeing you.

(See related article page 10)

About Buying Fred Meyer

[The Wall Street takeover firm of Kohlberg Kravis Roberts & Co has] applied its leveraged buyout formula for success to take over dozens of large corporations, including Safeway, the Motel 6 chain, Beatrice Foods, Red Lion Inns, PacTrust and RJR Nabisco. The 1981 acquisition of Fred Meyer Inc. was one of KKR's earliest leveraged buyouts.... The New York investors took Fred Meyer public with a stock offering in 1986, and they continue to control 40 percent of the company's stock.

KKR's influence was felt at Fred Meyer shortly after the takeover. In the early 1980's, the one-stop shopping centers began relying more on part-time workers, many of whom were never scheduled to work the minimum 20 hours a week required to receive full benefits, says Rick Sawyer, spokesman for striking United Food and Commercial Workers Local 555. As a result, the union charges many senior employees began to see their schedules cut below full time.

There is little doubt that Fred Meyer's streamlining has paid big dividends to its private investors and public stockholders in an increasingly competitive retail environment. Over the last three fiscal years, Fred Meyer gross revenues have climbed 20 percent to $2.98 billion annually. Net profits during the same period have more than doubled to $68.3 million a year. Much of the dramatic gains have been accomplished through sharp cuts in the company's operating costs.

•••••

The cruelest irony for striking Fred Meyer workers is that pension money for unionized state employees helped fund the takeover of the company by New York investors.

The Oregon Public Employees Retirement System, or PERS, contributed $178 million to the $415 million purchase price paid in 1981 by the Wall Street takeover firm of Kohlberg Kravis Roberts & Co. The Oregon Investment Council, which manages the nearly $20 billion retirement fund on behalf of state employees, has current investments of $929 million, or about 5 percent of its assets, in KKR-controlled companies.

The result is an uncomfortable connection wherein the retirement money of union-represented state workers help fuel Wall Street takeovers, with adverse effects on unions throughout the nation.

"We do have a problem with it if the investment of PERS is being used in a way that undercuts working people elsewhere," says Rich Peppers, political director of the Oregon Public Employees Union.

Peppers says OPEU supports both unions now on strike against 126 Portland area grocery stores. He says his union plans to file a formal protest against the state pension fund's continued relationship with KKR.

This information comes from an article written by Marc Zolton appearing in the Williamette Week, *31 Aug-6 Sep. Edited for WIP.*

(Portland, from cover)

rather than cross picket lines.)

The grocery workers' strike has had an immediate impact on sales for Fred Meyer. According to a memo obtained by Portland's *Williamette Week* newspaper, (Aug31- Sep 6) the grocery chain projected sharp drops in sales at most of their stores for the week ending September 3. For instance, at the Mill Plain (Vancouver) Fred Meyer, sales were "projected to fall 72 percent compared to last year..." (Several strikers I spoke with have received similar messages from their friends in management.)

On September 11, Portland's major daily newspaper, *The Oregonian*, reported that federal labor mediators requested that the UFCW and Food Employers, Inc. return to the bargaining table the upcoming Monday, September 13. The paper also announced that Tacoma area longshore workers have recently refused to load Fred Meyer cargo onto ships bound for Alaska. (The Teamsters have been picketing Fred Meyer distribution centers in the area.)

It is not certain when the two strikes will be settled. In the meantime, the UFCW asks that sympathetic shoppers buy only at the union stores not being picketed. Also, the non-union Food 4 Less and Cub Foods stores should be avoided as one would a rattlesnake.

Greg is a student in Portland.

WORKS IN PROGRESS HISTORICAL CALENDAR

★★ OCTOBER 1994 ★★

We have deluded ourselves into believing the myth that capitalism grew and prospered out of the Protestant ethic of hard work and sacrifices. Capitalism was built on the exploitation of black slaves and continues to thrive on the exploitation of the poor, both black and white, both here and abroad.

Martin Luther King, Jr (August 1967)

Sun	Mon	Tues	Wed	Thurs	Fri	Sat

Feast of the Dead, Eve of Samhain, Halloween

Centuries ago in pre-christian Europe, the people believed that the meetings of seasons "opened cracks in the fabric of space-time, allowing contact between the ghostworld and the mortal one." In the Pagan lunar calendar, October 31st is the last day of the year, the end of summer and the eve of winter.

This New Year's Eve was, for the Druids, the "festival of the dead". The Celtics called it the eve of Samhain, for the Aryan Lord of Death or the Grim Reaper. It is the day the spirits of the departed visit their kinsmen in search of warmth and good cheer as winter approaches, sometimes bringing gifts to the children.

October, was originally the 8th month of the old Roman year, which began in March.

SEPTEMBER

S	M	T	W	T	F	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29		

NOVEMBER

S	M	T	W	T	F	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

○ full moon ● new moon

1

1905- 2,000 Jews stoned by workmen
1948- Califonia Court voids anti-interracial marriage law
1962- Meredith attends classes; 200 arrested in riots

2

1905- Pres. Cleveland opposes sufferage for women, "sensible and responsible women do not want to vote."
1963- United States predicts Vietnam victory by 1965

3

1941- 6 Paris synagogues blown up
1944- Warsaw rebels surrender after 63-day fight; 200,000 Poles dead
1965- LBJ opens door to all Cuban exiles

4 ●

1933- Freedom of German press suspended
1941- Nazis warn Norwegians to comply with occupation or face starvation
1970- Drug overdose kills Janis Joplin

5

1877- Chief Joseph surrenders
1958- Clinton, TN integrated high school, destroyed by 3 bombs
1975- Congress acts to halt strip mining in Death Valley

6

1940- Pope Pius denounces women for bowing to the "tyranny of fashion"
1959- Ike ends dock strike w/ Taft-Hartley
1981- Egyptian Pres. Sadat assissinated

7

1942- Danish King Christian X tells Copenhagen synagogue, "if Jews are to wear the Star of David, we shall all wear it. You are all Danes. You are all my people"

8

1967- Bolivian Govt. murders Che Guevara
1968- In Chicago, the Weatherman, an offshoot of SDS, begins 4 "Days Of Rage" to "Bring The War Home"

9

1940- White House released statement that government "policy . . . is not to intermingle colored and white enlisted personnel in the same regimental organizations"

10

1957- Embarrassed when Ghana's Finance Minister was denied access to Delaware restaurant for a glass of o.j. Pres. Eisenhower invited him to breakfast.

11

Natl Coming Out Day
1954- U.S. Civil Service has fired 2,600 since August under Communist Control Act
1941- Report says 2,000 Japanese-Americans to go to interment camps

12

1932- Dick Gregory born
1913- Russian czar claims Alaska
1958- Atlanta Synagogue destroyed by bomb
1973- Agnew resigns

13

1908- 100,000 storm British Parliament demanding voting rights for women. Parliament immediately passed an order forbidding women access to the building

14

1913- Cardiff, England mine explosion; 418 dead
1920- Italy: Fascists set fire to Socialist newpaper office
1960- Cuba nationalizes major companies

15

1892- U.S. opens for settlement 1.8 million acres taken from Crows for 50¢ an acre
1914- Labor gains right to strike/ picket
1962- Amnesty International created

16

1859- John Brown attacks Harpers Ferry
1962- Brazil seizes U.S.-owned phone system
1970- 25 indicted in Kent State shootings; no national guards

17

1787- Boston African-Americans petition for equal schools
1927- Norway has first Labor government
1979- Nicaragua nationalizes insurance companies

18

1901- Roosevelt invites Booker T. Washington to dine, irritates South
1940- Italy: Vichy bans Jews from civil service
1979- Racial violence disrupts Boston high schools for 3rd day

19 ○

1960- U.S. embargoes goods to Cuba
1973- Nixon defies Court demand to turn over Watergate tapes
1978- Carter orders production of neutron bomb elements

20

1913- Pres. Wilson secures release of Emmeline Pankhurst
1968- Jackie weds Onassis
1970- Algeria grants asylum to Timothy Leary

21

1904- Panamanians clash with Marines during brief uprising
1967- Peace rally stormsPentagon
1970- Bernadette Devlin freed from Irish prison

22

1940- Jews banned traveling through Portugal
1954- Gov. shuts L.A. oil refineries on 16th day of heavy smog
1962- JFK quarantines Cuba

23

1952- 8 N.Y. teachers fired for alleged Communist activities
1953- 1,425 federal employees fired by security inquiry since June
1983- Truck bombs level U.S. Marine post

24

1923- Texas: 20,000 Klansemn gather in Dallas
1940- 40-hour work week goes into effect
1981- London: 160,000 march to protest nuclear weapons

25

1983- Pre-dawn U.S. Marines/Rangers invasion of Grenada
1963- U.S.: N.E. put on alert for air pollution
1978- London poll: 1 in 3 think royal family out of touch w/ reality

26

1966-Pres. Johnson makes an unannounced visit to U.S. troops in S. Vietnam
1987- San Salvador: Human rights advocate Herbert Ernesto Anaya slain

27

1958- S.Africa: African women demonstrate against identity cards for minorities
1967- Phillip Berrigan arrested by FBI for splattering blood on Selective Service files

28

1915- 28 children die in Peabody, Mass. school fire
1938- Germany deporting Jews to Poland, 1,000s seized
1958- John XXIII elected new pope

29

1965- U.S. explodes H-bomb over Aleutian Islands
1979- Police arrest 1,045 anti-nuclear demonstrators trying to shut down N.Y. Stock Exchange

30

1954- Stockholm: Parliament approves natl. health care system, effective January 1955
1965- Vietnam: U.S. jets bomb friendly village, killing 48 civilians, wounding 55

31

Eve of Samhain or Festival of the Dead
1952- Bolivia nationalizes 3 tin companies
1965- Ex-Army intelligence agent says he bugged hotel room of Eleanor Roosevelt

Day names are from old english, which was spoken 400 to 1100 A.D., and reflect the beliefs of that time and before.

Sunday - Day of the sun.
Monday - Moon's day
Tuesday - Tiu's day. Sky god associated with Mars and the god of war.
Wednesday - Woden's day. Chief deity and husband of Frig or Freya. God of art, culture, war and the dead.
Thursday - Thor's day. Norse god of thunder, war, and strength and son of Odin.
Friday - Frigg's Day. Goddess of fertility and love. Fish (Frigg's totem) was eaten on Fridays as a fertility charm.
Saturday - Saturn's Day. Roman god of agriculture. Saturn was Lord of Death as well and it was appropriate that Saturday be the last day of the week.

Submissions

If you want to call attention to a future or past event, please send necessary information to W.I.P., PO Box 295, Olympia WA 98507, Atten: Calendar

★ *The business of America is business* ★

. . . so sayeth Calvin Coolidge